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MISSIONARY ADDRESSES

BY

A. ✓ MCLEAN,

CORRESPONDING SECRETARY OF THE FOREIGN CHRISTIAN
MISSIONARY SOCIETY.

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PREFATORY NOTE.

The Addresses contained in this volume were prepared for college students and for gatherings of Christian workers. Most of them were delivered at Ann Arbor, Bethany, Butler, Drake, Eureka, Hiram, and Lexington. Some of them were delivered before Missionary Conventions from the Atlantic to the Pacific. They are published because some good people who heard them thought they contained information that would be helpful to many. They were prepared in the spare hours of several busy years. No claim for originality is made. Other men labored, and I entered into their labors.

A. McLEAN.

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Missionary Addresses.





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I.

THE SUPREME MISSION OF THE CHURCH.

THUS it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations.--*Luke* xxiv. 46, 47.

It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.--*Isa.* xlix. 6.

OUR risen Lord gave one command, and only one, to his disciples. That command is found in five different forms. The work he commanded them to do was the work of evangelizing the world. They were not to convert every soul from the error of his way, but they were to preach the gospel to all men everywhere. The subject before us at this time is, *The Supreme Mission of the Church.*

I. Let us see how that mission is set forth in the different forms in which the last command of our Lord is recorded. The Commission as given by Matthew reads: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." This is the use he makes of the authority which had been given to him. He sends the men whom he had chosen and trained to make disciples of all the nations. The Commission as given by Mark reads: "Go ye into all the world, and preach the gospel to the whole creation." When he sent the Twelve out on their first preaching tour

he said to them, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel." Now they are to go in all directions and preach the gospel to every soul alive. Their field is the world. As given by Luke the Commission runs: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations." Christ was the Lamb slain from the foundation of the world. He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Because he tasted death for every man, God has ordained that repentance and remission of sins shall be preached in his name to all the nations. The Commission as given by John reads: "As the Father hath sent me, even so send I you. And when he had said this he breathed on them and said to them, Receive ye the Holy Spirit: whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained." As long as he was in the world, he was the light of the world. Now he was going to the Father, and they were to be the light of the world. They were to drink into his spirit and carry on to completion the great work which he had begun. The Commission as given in the book of Acts reads thus: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." They were not to seek out comfortable positions and fill them. They were to go from city to city and from nation to nation. As they went they were to publish what they had heard, and seen, and handled, and knew to be

true. I ask you to note particularly that in recording the Great Commission not one of the Evangelists intimates that in that supreme hour our Lord said anything to these men about saving themselves. There is one thought in his mind, and only one, and that is the evangelization of the world. True, they were to save themselves; but Christ's thought was this: that, in helping him seek and save the lost, they would make their own calling and election sure. If they obeyed his parting command, they could not perish. If they disobeyed his parting command and selfishly sought their own good, they could not possibly be saved.

The Commission agrees with what the Scriptures teach elsewhere. Thus the Prophet said: "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the nations, that thou mayest be my salvation unto the ends of the earth." The flock must be fed and tended; the work at home must be vigorously prosecuted; but that is too small a thing to constitute the chief work of the church. Her mission is to give light to the nations that sit in darkness, and to convey a knowledge of salvation to all the ends of the earth. This is the grand design our Lord had in mind in the organization of the church. If she loses sight of this and concentrates all her efforts and resources upon herself and the work about her own door, she loses sight of the main end for which she was instituted. Christians are to cleanse themselves from all filthiness of the flesh and spirit, and to perfect sanctification in the fear of God. They are to consider one another to provoke unto love and good works. But when they have performed these duties they must not flatter themselves that they have dis-

charged all their obligations. We should pray with the psalmist, "God be merciful unto us and bless us, that thy way may be known upon earth, thy saving health among all nations." We have been blessed, that we may be a blessing to all who are in need of the gospel, and not that we may selfishly enjoy what we have received. This is the chief consideration. In our Lord's parable, the man that had a hundred sheep and lost one, left the ninety and nine in the wilderness and went after the lost one until he found it. He gave himself no rest until he succeeded. In far too many instances that process is reversed. Churches give their time and thought and substance to entertain the ninety and nine who are safe in the fold, and give almost no attention to those who have gone astray. The work of evangelizing the world is not an incident in the life of the church; it is not a by-work or a by-play; it is the one great work of the Church of Christ; it is its chief business; it is its supreme concern, and its claims are pre-eminent and paramount. As has been said, "Apart from all other duties of the church, rising far above the claims of lands already Christian, eclipsing every other obligation which God has placed on the souls of enlightened men, is the duty of making known to the nations that have not known him, the fact that Jesus Christ has come to the earth as a divine Savior." The first question with a Christian is not, What shall I eat? or, What shall I drink? or, Wherewithal shall I be clothed? but, How may I best advance the kingdom of God among men? In placing the emphasis where Christ placed it, he will save his own soul. Nothing can be clearer than that the Scriptures teach that the evangelization of the world is the supreme mission of the church.

II. Let us inquire how the church has understood

and obeyed the last command of her Lord. Mark tells us that the disciples “went forth, and preached everywhere.” They had only one thought in mind, they had only one work on hand, and that was the evangelization of the world. Nothing could daunt or deter them. One of them said that he did not know what the future had in store for him save that the Holy Spirit testified that in every city bonds and afflictions awaited him. But none of these things moved him, neither did he account his life as dear unto himself, so that he could accomplish his course, and the ministry which he received from the Lord Jesus, to testify the gospel of the grace of God. He was a witness for Christ, and he must speak. The truth was like a burning fire shut up in his bones, and he could not be silent. So active and aggressive were the disciples of Christ in that period that an apostle speaks of the gospel “as having been preached in all creation under heaven,” and as “bearing fruit in all the world.” We have a hymn which runs—

‘My willing soul would stay in such a frame as this,
And sit and sing herself away to everlasting bliss.’

No apostle sang a hymn like that. Such a sentiment was foreign to the apostolic age. The messengers of Christ were constantly in motion. They traversed land and sea seeking to fill the world with a knowledge of salvation through Jesus the crucified. They committed the truth which they received to faithful men, who carried on the work after their death. Early in the fourth century Constantine was numbered among the faithful, and with him the Empire became Christian in name. The good work went on after this. Saint Patrick carried the gospel to Ireland; Columba to Scotland; Augustine to England; Boniface to Germany; Saint Gall to Switzerland; Anskar to Scandinavia. At the close of the

fourteenth century Europe was nominally Christian. Then all missionary activity ceased. For three hundred years almost nothing was done in the regions beyond. Luther and Calvin and Knox and Cranmer thought that the end of all things was at hand. In their opinion it was too late to do anything to save the nations sitting in darkness and in the shadow of death. Their dark destiny was sealed. Here and there a man like Francis Xavier, or Las Casas, or John Eliot, or David Brainerd, went out and bore testimony to the Christ, but the church, as such, was fast asleep or engaged in fruitless controversies. Dryden, speaking of the church of his time said:

“To foreign lands no sound of her is come,
Humbly content to be despised at home.”

When the present era of missions began, the people of God were hostile or indifferent for the most part. The appeals of Carey were received with unmeasured ridicule. He was regarded as a fanatic and as a fool. Pious people felt that it was their solemn duty to render all his arguments and efforts of none effect. Parsons who cut short the services on Sunday morning that their hearers might be in time to hunt foxes in the afternoon were shocked at the thought of being called to bear the gospel to the non-Christian nations. One Scotch clergyman thought that the man who collected funds for this purpose ought to be criminally prosecuted.

Since that time a great change has come over the thought of the church respecting this work. There are now more than five thousand ordained workers in the field, and about as many more unordained. The churches give over twelve millions a year for this work; the Christian people of the United States give five millions of the twelve. Each successive year more workers go out, more money is given, and more

churches are enlisted. Christian people are coming to feel more and more that the law of continual expansion is the law of the church's existence, and the condition of its prosperity. As Westcott says: "This is not the self-chosen work of a few apostolic enthusiasts; it is the work of the church, *as a church*."

A century ago the great schools of Christendom knew nothing and cared nothing about the evangelization of the world. The graduates knew no more about missions than they knew about Chinese metaphysics. The fact is, there were very few students that had any interest in the gospel. Christianity was supposed to have been outgrown and left behind. Young men called themselves after French infidels. Shaftesbury says that only two or three students in his school went to the communion table. Now almost every great school in Christendom has among its students a Band of Volunteers. They meet to talk and pray about the fields, about the teachings of the Scriptures, about the claims of Christ upon them; as they talk and pray their hearts burn within them, and they long for the time when they shall go out and help win the world for God. Schools are sending and supporting their own workers. This uprising among the young people in colleges is one of the most significant and hopeful signs of the times.

Our own history shows the same thing. In 1857 the Disciples of Christ raised and disbursed for Home and Foreign missions not over fifteen thousand dollars. Benjamin Franklin, Corresponding Secretary that year, spoke of the gain in the receipts as compared with the year previous. Last year we raised and disbursed in the work at home and abroad not less than \$771,342.51. That is an encouraging exhibit. The character of our missionary conventions has undergone a marked change.

In the first convention *fifty-eight resolutions* were introduced and discussed. There was no work to report. At these conventions great sermons were preached. Eloquent men explained how the Lord opened Lydia's heart or expounded the report of the conversion of Cornelius. There was little said about world-wide evangelism. That was not the dominant thought. Now our conventions are *missionary* throughout. The workers rehearse all that God has done with them in the year. The Scriptures read, the hymns, the prayers, the addresses, all bear on this one point. Even the few resolutions have reference to entering new fields in the name of the Lord. The change in our conventions reflects the change that has taken place in our thought respecting the work.

While the improvement is most marked and most gratifying, we must sorrowfully admit that we are not doing anything commensurate with our resources. We talk of \$5,000,000 as a handsome sum for the Christian people of this land to give in a year. It is a trifle when the wealth of the church is considered. There are single men who could give this much and not be embarrassed. How much do the American people give for other objects of less value? We pay \$70,000,000 for finger rings. We pay \$300,000,000 for jewelry. We pay \$200,000,000 for amusements; \$600,000,000 for tobacco, and \$1,000,000,000 for drink. There are as many Christian people in this land as there are drinking people. There is no comparison between the two in point of ability. The Christian people are the best fed, clothed, and housed body of people on the globe. Yet one class can pay out a billion dollars a year to gratify a demonized appetite, and the other with the greatest difficulty can contribute five millions to obey the last command of their glorified

Redeemer. All the money contributed by the American people for world-wide evangelization in seventy years would not pay the drink bill of the nation for six months. We pay, so it is said, more for dog tax than for missions. We talk about 5,000 ordained workers as if they were a great host. But what are they among a thousand million souls? We have about 65,000,000 people in the United States, and have over 100,000 preachers. England is a small country with a population of 39,000,000; England has 35,000 preachers. The single city of London has almost as many as there are in the non-Christian world. Scotland is a little bit of a place. Some one has said, that you might put Scotland in one of our northern lakes, and, if it were not for the smell of the whiskey, you would not know it was there; Scotland has about as many ordained ministers as there are in all the mission fields. If any question affects national honor there is scarcely any limit to the blood and treasure that people are willing to pour out. The Crimean war cost 785,000 lives and \$1,700,000,000. Our Civil war cost 800,000 lives and \$9,450,000,000. In fourteen years wars in different parts of the world cost 1,734,000 lives, and \$12,000,000,000. In the first half of the century the United States expended \$400,000,000 in Indian wars. In preparing for a war with Chili the nation spent more than the churches gave that year for missions. In the Crusades not fewer than two million lives were sacrificed. Nations are ready to fight for "an eggshell," as Hamlet says. In view of the vast sums spent on war and waste, the amount spent for missions is insignificant.

What is being done now is done by a few. Nineteenths of all the gifts come from one-tenth of the people, while one-half give nothing. Robert Morrison said, "It is lamentable to see what a large propor-

tion of the bishops, presbyters, deacons, and people in English churches put themselves quite outside of the missionary concern, and think that they may innocently have nothing to do with it." Judson said his hand was nearly shaken off, and his head shorn off for mementos, by people who would be willing to let missions die. Among the Moravians it is not so. Every church has its mission. Every man, woman, and child, has an interest in the work. The Moravians can say, "This one thing we do." But they are an exception; the churches, as churches, are not carrying on this work. They do not put the emphasis upon it that our Lord did. The evangelization of the world is left to such congregations and such individuals as see proper to engage in it; the bulk of the churches, as churches, do not feel responsible for its maintenance and management. With them it is a by-work or a May holiday, instead of being their main work, a work demanding the highest talent and the most devoted service. With multitudes the leading question is, What shall I eat? or, What shall I drink? or, Wherewithal shall I be clothed? The claims of appetite and pride take precedence of the high claims of the Christ. A physician giving a chapter of his experience said that he had served a family in good circumstances for years and received no pay. After caring for several members in typhoid fever and dismissing them, the good woman followed him to the door and said, "Doctor, you have been very kind to us, and very successful, and we never paid you anything, but we intend to." The generous Doctor said, "Madam, that is all right; pay me when it suits you." The woman said, "We are paying up in the Building Association, and when we are through with that, we will remember your claim and meet it." Said he, "Madam, how long will it take you to pay

up in the Building Association?" Said she, "Doctor, it will take us just seventeen years; but when we are through, we will pay your bill." Seventeen years is a long time for a man to wait for fees already long overdue. That good man will be dust before those years shall have come and gone. Is it not so that myriads treat the Lord's claims? When they have gratified every appetite and every desire, then they may do something, but not till then; thus putting that last which Christ put first, and regarding that as least of all which in his thought is greatest of all.

Brethren, we claim that we have reproduced primitive Christianity. In some important respects we have. We understand the terms of pardon as well as the apostles did. We understand the place and the purpose of the ordinances as well as they did. But until we have the missionary zeal of the apostolic church we shall not have reproduced primitive Christianity. Have we the zeal of the early church? While a majority of our churches stand aloof from the missionary enterprise and do not touch its burden with the tips of their fingers, who can affirm that we have?

III. Let us inquire what is needed in order that our Lord's last command may be obeyed. The church needs, first of all, *a missionary conscience.* We need to understand that this is our first work, and to feel bound to perform it. The church has a conscience on other matters. For example, she has a *temperance* conscience. Fifty years ago it was not so. Then there could not be a birth, or a death, or a wedding, or a festival of any kind, without liquor. A farmer could not gather his harvest without a barrel of whiskey. A man could not go to sleep at night or wake up in the morning without a dram. If the weather was cold, he needed a drink to keep him warm; and if the

weather was hot, he needed one to keep him cool. Preachers as well as pewholders drank, and no one was scandalized. Doctor Guthrie states that, in his youth, when the clergy met in their annual convocations, it was a very common thing for them to drink. It was not reputable to get drunk, but to drink till the drinkers got happy provoked no censure and no comment. John Smith and an associate called for the drinks. While his companion was giving thanks, John Smith drank both glasses. The church has gotten beyond that now. No man in the pulpit or in the pew can drink with impunity. The church has a conscience on this subject. Her members must abstain from the use of spirituous and vinous liquors. In like manner the church has a *doctrinal* conscience. Some things must be taught and practiced; and some other things must not be taught or practiced. Years ago a dying man sent for a young preacher to read and pray with him. Having done this the dying man asked the young preacher to baptize him. His physician and family said it was impossible to baptize him. Then he begged the young man to sprinkle or pour a little water on his face and call that baptism. Being urged to do this, he yielded and sprinkled a little water on the dying man's brow in the name of the Father, and of the Son, and of the Holy Spirit. Instantly there was an outcry from Dan to Beersheba. Every pulpit and every paper denounced the deed as a crime. If that young man had robbed a henroost, or cut his neighbor's throat, or eloped with his wife, he would not have been more severely condemned. Why so? Because the church has a conscience on baptism. The slightest departure from orthodoxy incurs the severest penalties, but a preacher may not allude to the Commission nor take up a missionary offering for a decade, and nothing will be said to his discredit. The church has a robust

doctrinal conscience, but has almost no conscience whatever on Missions. We shall never obey our Lord's parting charge until we have a missionary conscience. We must feel about this work as we feel about other duties that are plainly enjoined in Holy Scripture. We must feel self-condemned if we neglect it, and know that God, who is greater than our hearts, and knows all things, condemns us also. There are Christians who make this work their first concern. There are others who feel that it is for them to elect whether they will help or not, and that whether they assist or stand aloof they are alike innocent before God. Not long ago I spoke to a large and prosperous congregation. The minister in charge announced that at night the church would make its annual offering for Missions. In the morning the house was full; in the evening it was not more than a third full. What was the cause of this falling off in the audience? Those good people had no conscience on missions. They felt free to help or to withhold their help. About the same time I was at an Endeavor meeting. It was the Consecration service. The young people arose and pledged themselves anew to their Lord. Just before the benediction the pastor stated that I would speak that night on world-wide evangelism. What followed? The young people took their wraps and paired off and left the house, and did not come back to the service. What was the cause of this exodus? These people who pledged themselves every week to strive to do whatever Christ would like to have them do, had no conscience on Missions. They felt free to attend or to absent themselves. If I was to speak on Courtship and Marriage, or on the Model Wife, or the Model Husband, or on the Tariff, or on the Silver question, they would have packed the house and would have taken in very word. But in their estimation the last

command of Christ is not binding upon them. It often happens that, when I go to churches to speak, the pillars coil up in the ends of the seats like corkscrews and get ready to sleep during the address. The reason of this is, these men have no conscience on Missions.

Men say: "I do not believe in Missions," and think that ends the matter. By no means. One might as well say, "I do not believe in speaking the truth;" or, "I do not believe in dealing honestly," and conclude that that ended the matter. Obligation springs from God, and while he sits on his throne, this duty will remain, whether we recognize it or not. We need a conscience to bind us to the performance of this work, and to condemn us if we neglect it.

Secondly. There is need of information respecting this work. Some people say, "We have no time to read." In time of war people read the morning and the evening paper. If they could get a paper at midnight they would awake and read it. Sporting people find time to read the sporting news. Politicians, society people, and business men find time to read what concerns them. Jonathan Edwards said he never picked up a daily paper without looking to see what it had to say about the advancement of Christ's Kingdom. If we are deeply in earnest about this work, we shall find all the time we need. Thousands of people know almost nothing about the work of Christ in the world. Their ignorance is profound and pathetic. They are indifferent simply because they are ignorant. They must be informed before they will render any effective assistance. The facts must be kept before them. As has been said, "We shall never be able to wake them up with a single blast. There must be peal on peal, till the thunder rolls all around the sky, and the lightning flashes at every point in the horizon. The world,

the flesh, and the devil never sleep; their appeals are perpetual. We must learn wisdom from the adversary—his persistence, his variety and continuity of effort. Let us give the people line upon line, precept upon precept, here a little and there a great deal. A fire may be fanned with wind, but it can be fed only with fuel, and the fuel of all missionary zeal is a knowledge of the facts.” Dean Vaughan, addressing the pastors of England, said: “From you the Bride of Christ must learn her responsibility. See that you leave her not ignorant of the names and the histories of her Saints, dead and living, in the mighty field of a far-off battle. Let it be more disgraceful, in your thoughts, that your children should know nothing of the planters and of the waterers of Christ’s vineyard in India, in Africa, in Australasia, than that they should be ignorant of the exploits by which Switzerland became free, or of the battle-field on which Germany was made one. *Know*, and you will feel. *Know*, and you will pray. *Know*, and you will help.” Information is the panacea for apathy and for antipathy.

Thirdly. We need to give this work greater prominence in public worship and in our private devotions. An occasional sermon on Missions will not suffice; we must make this subject the fibre and substance of all our teaching. We must put as much emphasis upon it as the Bible does, which is essentially a missionary book. There are pulpits in which this is done. In every service this duty is made prominent. There are others in which it is seldom alluded to. Dr. Taylor asked for a few minutes to present the claims of China before the Perth Conference. He was told that the Conference was for edification, and that missionary topics could not be introduced. Dr. Daniels of the American Board was told by an eminent preacher that so many topics presented themselves he

could not turn aside to talk about Missions. Another asked him to speak in the morning on Missions and to preach the Gospel in the evening. There are pastors who think this work something apart from the Gospel. The people whom they address have little interest in anything outside their own parish. If their leaders would say, our sympathies must be as wide as those of Jesus Christ, our interests must be as broad as those of Jesus Christ, it would be very different. We should sing missionary songs more. There are few missionary hymns. Our hymnology is largely the outgrowth of the theology of the eighteenth century. Few hymn-books have as much of the spirit of world-wide evangelism as the Psalms of David. But the few hymns we have should be sung over and over again till they are as familiar as the national anthem. We should pray for the work and the workers. The one petition that comes from the field in every mail is, "Pray for us." Great and effectual doors are opened, but there are many adversaries. The difficulties and perplexities are ten times as numerous, and ten times as great, as at home. Living in the chilling atmosphere of heathenism, they find it well-nigh impossible to grow in grace and in the knowledge of the truth. We should pray that the Spirit of the Lord may rest upon them, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord. We should pray for them, that they may have faith, and patience, and courage, and persistence in the great work to which they have been called. Missionaries do not need our pity or our tears. Dr. Clough said that a missionary is not a machine that goes by water. But they do need and should have our prayers. Our thoughts and desires in public and private worship should not stop with ourselves. The first half of the

Lord's prayer is missionary. Before we ask for daily bread, we are to ask that God's will may be done on earth as it is done in heaven. If our first concern when we awake in the morning, and our last concern when we fall asleep at night, is for the furtherance of the Gospel, we will pray for the work and the workers, we will give the Lord no rest till the knowledge of his glory covers the earth as the waters cover the sea.

Fourthly. We need to send out a great many more workers. The harvest truly is plenteous; the laborers are few. China has one ordained worker for 700,000 souls. If this land was supplied at the same rate we would have less than 150 ministers. Thirty years ago Christendom had one single lady, Miss Whately, engaged in missionary work in Egypt. Twenty years later the same lady was still there alone. A Brahman said to an Englishman, "Do the people of England really believe that it would be a good thing for the people of India to become Christians?" "Why, yes, to be sure they do." "What I mean is, Do they believe in their hearts that the Hindoos would be better and happier if they were converted to Christ?" "Certainly they do." "Why, then, do they act in such a strange way? Why do they send so few men to preach their religion? When there are vacancies in the civil service, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity, and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and one hundred and fifty miles away is another, and a hundred miles in another direction is a third. How can the Church of England hope to convert the people of India from their hoary faith with so little effort on their part?" The church has men if she would send them. If half

the preachers in the United States would go out into the heathen world they would do far more to advance the kingdom of God than they can do by staying at home. Their places would soon be filled, and there would be such a revival as the church has never witnessed. Only three per cent of the ministry are in the mission fields. The Moravians send out one in seventy. If the Disciples of Christ sent in the same proportion they would send ten thousand at least. One of the sad things about this work is, that if a young man of ability and culture offers to go out, his friends will tell him that he is making a fool of himself and throwing his life away. Years ago a young preacher wanted to go to China for us. He said that of all the friends he had, only two bade him God-speed. A young physician volunteered to go to India; when the members of the church heard of his purpose some of them went to him with tears in their eyes and said, "Doctor, for God's sake don't make a fool of yourself and throw your life away." If a young lady of good family and education offers to go out, her neighbors will undertake to dissuade her. If she was going to marry an Italian princelet, or a Russian grand duke, or an English viscount, they would not do so; they would kiss her and congratulate her on her good fortune. Yet who makes the nobler choice—the young lady like Harriet Newell, or Ann Judson, or Carrie Loos Williams, who gives her life to seek and to save the lost, or the butterfly of fashion, who gives all for a title and a palace? When men enlist in time of war they are not commiserated as if they were playing the fool and throwing their lives away. They are sent off with streaming banners and jubilant songs. They may come back diseased or crippled, or they may never come back at all; that does not matter. The country needs their services, and their

countrymen rejoice when they volunteer. If we felt about the evangelization of the world as we ought, we would feel the same about the men who say, "Here am I, send me to Africa, or India, or China." The work needs more men, and it needs the best. Our Lord's last command cannot be obeyed by the few scattered workers now in the field.

Fifthly. We need to give more money to support this work. Of all moneys given in America for religious purposes, less than five per cent goes to the cause of missions. If we felt about this work as our Lord feels about it, would the proportion be so small? The Christian people of this land give one thirty-second part of one per cent of the wealth in their hands for missions. If they gave one per cent, after using their entire income on themselves, their offerings would aggregate not less than \$130,000,000. Is one per cent too much to expect for this the greatest of all enterprises? Did you ever critically examine one of our annual reports? If you did, you found that only one church in four was helping this work. If we recognized the high claims of this work as we ought, would this be the case? You saw, also, that hundreds of churches and individuals gave sparingly when they ought to have given bountifully. Timothy Coop gave all his income during the latter years of his life; Albert Allen left a bequest of ten thousand dollars; Mrs. Emily A. Tubman left thirty thousand; Mary O'Hara, a servant girl, left five hundred. When the dead, small and great, stand before God, this poor servant girl will have a crown studded with many jewels, and the Master will say to her, "You have been faithful in a little, enter into the joy of thy Lord." Two sisters, working for their own living in Scotland, support a third sister in Africa. Suppose all did as well. The plea of poverty is a false plea.

Before the civil war Isaac Errett said: "I am impressed with the fact that we are a wealthy brotherhood—in many cases *alarmingly* rich." We are immeasurably richer now than we were then. What is needed is not more money, but more self-abnegation and self-sacrifice; more of the Spirit of Him who, though rich, for our sakes became poor, that we through his poverty might become rich. There is no lack of money for other things. Bishop Coxe tells of a man who paid five cents a week for church purposes and eight hundred dollars a year for a stall in the opera. Many families pay more for a poodle than it would require to support a native evangelist. The scale of personal expenses is rising constantly. Christian homes are filled with costly furniture and ornaments. We sing,

"All the vain things that charm me most,
I sacrifice them to His blood."

Does our practice agree with this lofty sentiment? Would not a little plain living and large giving better become the disciples of Him who said, "The foxes have their dens, and the birds have their nests, but the Son of Man has not whereon to lay his head?" If our chief concern is to advance the kingdom of Christ among men, we cannot gratify the lust of the flesh, the lust of the eye, and the pride of life. Sometimes Christians say, "There are so many calls;" and because there are so many, they give to none. The truth is, we ought to thank God for every call that comes to us, for it is a sign that the Lord's work is growing. As it grows it calls for a more generous support. Did you ever watch a growing boy? His legs are always too long for his pantaloons; his arms are always too long for his sleeves; his clothes are always in a state of chronic smallness. Did you ever watch his appetite? It does not make any difference

whether he has three meals a day or thirty-three; he is always hungry. His stomach is a great aching void; it takes in everything in sight, and then is as empty as if it had had nothing for a week. What is the matter? Nothing. The boy is growing, and he must have the stuff that makes manhood. The dead boy needs nothing. He has no hunger or thirst; his clothes are large enough. In like manner a dead work needs nothing and issues no calls. But a work that is alive and growing makes incessant and importunate demands, and they must be met. These demands are a measure of the growth of the work. A few years ago we made no demand for money to support the work among the Freedmen. Why? We were doing nothing among that people. A few years ago we heard no call for money for Salt Lake. Why? We were doing nothing in that city. Since then we have planted a cutting from the tree of life under the shadow of the upas of Mormonism. We are preaching the gospel in Salt Lake City, and we must have money to pay expenses. A few years ago we heard no calls for the work in India, Japan and China. Why? We had no workers in those fields and needed no money. We have set up our banners beside the heathen temples and have taken possession of these lands in the name of the Lord, and now money is needed. The work is spreading in these lands like a banyan tree. Schools, chapels, hospitals, orphanages and asylums must be provided. These cost money. Every step in advance calls for new outlays. Instead of saying, "There are too many appeals," and responding to none, let us say, when a new appeal comes, as one of our good preachers does, "Thank God for another opportunity to aid his work."

I close as I began. This is the great work of the

church. It is a matter with which neither taste nor prejudice, like nor dislike, has anything to do. We have no option in the case. If we are loyal to Christ, we must do all in our power to obey his last command. Be it known and remembered that this is not one of many objects having equal claims upon our resources; this has the first and the highest of all claims. The church is able to conquer all systems of error and to make disciples of all the nations. Nineteen centuries of neglect should suffice. Not another century should be allowed to pass without seeing this work performed. Some are doing nobly. Of them it can be said that to the extent of their power, yea, and beyond their power, they are contributing to the accomplishment of this grand design. Others are asleep. They need to hear the voice of God, like a fire-bell at midnight, saying, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Others say, "We have the truth," forgetting that one may hold the truth as unprofitably as a mummy holds seed-corn in its hand. What is needed is that the whole body of believers should be enlisted, and that all should do their best. This work must be built into the structure of our lives. We must feel about it as business men feel about their ventures, as politicians feel about the triumph of their principles. Our supreme concern is not about food or raiment, or any of the prizes that the world offers its votaries; as Christians, our supreme concern should be to send the gospel of the grace of God into all the world and to every creature. Our whole duty has been summed up in these words: "Go; Let go; Help go." Some can go out. They are qualified for service in the field. They have health, scholarship, aptitude. They ought to go. Others cannot go. They lack the necessary qualifications. It is for

them not to oppose those who are qualified and those whom God calls. There is no need that the whole army should tarry by the stuff. Those who cannot go can help others to go. What the friends at home need is not more money, but more of the Spirit of Christ. All can help with their means, with their prayers, and with their sympathy. If Christian people everywhere will look at this work as our Lord looks at it, and make it their first work, their chief business, the one great end and aim of life, before another century shall have come and gone the prophecy will be fulfilled, "All the ends of the earth have seen the salvation of our God."

II.

THE GOSPEL FOR ALL NATIONS.

UNTO me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things.—*Eph. iii. 8, 9.*

THE Eskimo calls himself *the* man. In his opinion the white man was made first, but the white man having proved a failure, the yellow man, the man *par excellence*, was made. There are African tribes that call themselves “the men.” The Chinese speak of themselves as Celestials, and of all others as “foreign devils.” The Anglo-Saxons regard themselves superior to all other peoples. This pride of race is characteristic of humanity. The Scriptures tell us that God has made of one every nation of men to dwell on all the face of the earth. Whatever our colors and languages, we are all children of one great Father. He not only created all in his own image, but he made provision for the redemption of all. We learn from the context that the “mystery” spoken of in this passage was that the Gentiles should be fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel. Those who were alienated from the commonwealth of Israel, and strangers from the covenants of promise, were to become fellow-citizens with the saints and of the household of God, being built upon the foundation of the apostles and proph-



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ets, Jesus Christ himself being the chief corner-stone. Our Lord broke down the middle wall of partition, and sought to reconcile Jew and Gentile unto God through the cross, having slain the enmity thereby, and came and preached peace to them that were afar off, and peace unto them that were nigh. In other words, all nations were to share with the Jews in the blessings of the redemption that is in Christ. All artificial distinctions among nations were to be abolished, and all nations were to be dealt with as children of one God and as members of one family. The Gospel is for all men everywhere. Its Author is not willing that any should perish, but that all should come to a knowledge of the truth. He has decreed that the Word of Life [shall be preached to every creature under heaven. This is the marvel of the ages, Christ preached among all the nations as the hope of glory. This is the mystery which had been kept in silence through times eternal, but now is manifested. This is the eternal purpose which God purposed in Christ Jesus our Lord. In speaking of *The Gospel for All Nations*, I invite your attention—

I. To the fact that missions have been enjoined. This great fact is foreshadowed in the Old Testament. To Abraham the promise was given, “In thee and in thy seed shall all the families of the earth be blessed.” That promise was not confined to the one family that sprang from the loins of the patriarch: it was extended to all the families of the earth. David said: “He shall have dominion from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him; all nations shall serve him. His name shall endure forever; his name shall be continued as long as the sun; all nations shall be blessed in him.” The promise made to Abraham is caught up by the prophets and repeated

for the encouragement of the people then living. Isaiah said: "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." From Mount Zion the law of the Lord should go forth to all the ends of the earth. Daniel said: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." Several empires have been called world-empires, but they embraced only a small portion of the globe. They were founded on violence and wickedness, and they perished. Of the increase of Christ's government there shall be no end. His scepter is a right scepter. His throne is forever and ever. Habakkuk said: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Through Malachi the Lord of hosts said: "For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen." These holy men of old spake as they were moved by the Holy Spirit. They foresaw and foretold that Jesus of Nazareth was not a Jewish Savior only: he was the Savior of all nations. His kingdom was destined to fill the whole earth, and to endure when "the sun is cold, and the stars are old, and the leaves of the judgment-book unfold."

When we pass from the Old Testament to the New,

we find the same thought presented with added clearness and power. When the aged Simeon took the child Jesus in his arms, he said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared for all people; a light to lighten the Gentiles, and the glory of thy people Israel." He was to be the Savior of both. John the Baptist said: "Every valley shall be filled, and every mountain shall be brought low; and the crooked shall be made straight, and the rough places shall be made smooth; and all flesh shall see the glory of God." Christ was to sit on the throne of universal empire. All flesh shall see his glory. To him every knee shall bow. In his own teaching our Lord said: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life." God's love embraced the whole race. He desires the salvation of all. His eternal purpose was not limited to Palestine, or to Asia; it had respect to the world. Speaking of his death, he said: "And I, if I be lifted up from the earth, will draw all men to me." His love, as manifested in his death, should draw all men, and not a few gifted and cultured souls. After he rose from the dead, he said: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached in his name among all the nations, beginning at Jerusalem." What had been foretold must come to pass. Through his death he became the author of eternal redemption to all them that obey him. And now the good news must be sent out to all the nations. Just before his ascension he said to his disciples: "But you shall receive power, when the Holy Spirit is come upon you; and ye shall be my

witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." The Jews were God's chosen people. To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the services of God, and the promises. But they had no monopoly of the divine favor. Truth is the birthright of every human soul; Christ is the light that lighteth every man that cometh into the world. His unsearchable riches are to be preached to all. In this the manifold wisdom of God is seen. This is in accordance with the purpose of the ages which he purposed in Christ Jesus our Lord. The gospel of the glory of the blessed God is to be preached to every creature under heaven for the obedience of the faith. The field of its triumphs is the world. It recognizes no distinctions based upon race or condition. The apostles emphasize the same truth. On the day of Pentecost Peter quoted from the prophecy of Joel: "And it shall be, that whosoever shall call on the name of the Lord shall be saved." Peter spoke, not his own sentiments, but what the Spirit prompted. Every soul in any age and in any land can claim this promise as his own. Writing to the Galatians, Paul said: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith." And again: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise." Writing to Titus, he said: "For the grace of God hath appeared, bringing salvation to all men, instruct-

ing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." Writing to the church in Rome, he said: "Whoever shall call upon the name of the Lord shall be saved." "How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things!" The gospel is for all. This is God's ordinance. But men cannot hear unless some one preaches. God's ordinance is that those who have the truth are to send it to those who have it not. John saw an angel flying in mid-heaven, having an eternal gospel to proclaim to them that dwell on the earth, and unto every nation, and tribe, and tongue, and people; and he saith with a great voice: "Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heavens and the earth and the sea and the fountains of waters." He saw also a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne of God and the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, "Salvation unto our God which sitteth on the throne, and unto the Lamb." Christ has on his vesture and his thigh the inscription, "King of kings, and Lord of lords." He must reign till every enemy is put under his feet. The kingdom of this world must become the kingdom of our Lord and of his Christ. When his task is done, the ransomed of the Lord shall chant the thunder-psalm of victory, "Worthy is the Lamb that hath been slain to receive

the power, and riches, and wisdom, and might, and honor, and glory, and blessing." God's purpose of grace and glory will not be consummated until the whole world is evangelized. The gospel must be preached far as the curse is found.

II. I ask you to note that missions have been opposed. The early church did not understand that the gospel was for all men everywhere. The apostles did not understand this at the beginning. On the day of Pentecost Peter quoted the words: "And it shall be in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy." "And it shall be, that whosoever shall call on the name of the Lord shall be saved." But when Peter was asked to go out and preach to the household of Cornelius, he demurred. That was ten years after Pentecost. The Lord had to show him that significant vision of the sheet let down from heaven, wherein were all manner of four-footed beasts and creeping things and fowls of the earth. When Peter was told to rise, kill and eat, he said, "Not so, Lord; for I have never eaten anything that is common and unclean." The voice replied, "What God hath cleansed, make not thou common." This was done three times. It was not easy to dislodge Peter's prejudice. You remember how he said to Cornelius and to his family, "Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean." He added: "Of a truth I perceive that God is no

respector of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." One would have thought that Peter understood that when on that mountain in Galilee the Master said, "All authority in heaven and on earth has been given unto me: go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit;" or when he stood on Mount Olivet, just before the Ascension, and heard the words, "But you shall receive power after that the Holy Spirit is come upon you, and you shall be my witnesses first in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." But ten years had passed, and Peter had not grasped the great truth that the gospel is for the whole world and for every human soul. Peter was first in the apostolic college; he had the keys of the kingdom; but for ten years he did not know for what purpose these keys were given. The vision he saw in Jeppa won Peter to world-wide evangelism. When he went back to Jerusalem some men took him to task for his conduct in Cesarea. They said to him, "You went in unto men uncircumcised and did eat with them." He expounded the matter to them in order, and closed by telling them that the Holy Spirit fell on his hearers while he was yet speaking to them, even as he had on the apostles at the beginning. "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I that I could withstand God?" That was the crowning proof of their acceptance. The gift of the Holy Spirit was a demonstration. When they heard these things, they held their peace, and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life." Prior to this the separation between Jew and Gentile

was absolute. It took time to make the apostles realize that God was no respecter of persons. In Antioch Peter ate with the Gentiles before certain men came from James. When they came he drew back and separated himself, because he feared the Jews. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. Paul resisted Peter to the face, because he stood condemned. The purpose of God was so large and generous that even the men who knew most of Christ were slow of heart to comprehend it. The early church was slow to grasp this truth. They had the Commission. They knew it said, "Go ye into all the world and preach the gospel to the whole creation." But they did not think it meant what it said, and they had no more trouble in reconciling their disobedience with the divine requirement than myriads of Christian people have now. We are told that those who were scattered upon the persecution that arose about Stephen, traveled as far as to Phenice, and Cyprus, and Antioch, preaching the word to none but Jews only. Why so? Simply because they did not understand that the gospel was for every child of God on the globe. Little by little they come to see that there is no difference. For all races and nations and classes and conditions there is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all. As this view prevailed they felt that there is no distinction between the Jew and the Greek; for the same Lord is Lord of all, and is rich unto all that call upon him. The early church came slowly but surely to see that the gospel was not for Palestine only, or for Asia only, but that it was for the whole wide world and for every human soul. Feeling this, they ceased their opposition and undertook to sound

it out, that all men everywhere might hear and believe and obey and be saved.

In later times the idea of sending the gospel to the heathen met with fierce and wide-spread opposition. The Faculty of Wittenberg University spoke of the missionaries as false prophets. About a century ago a sermon was preached in Germany to show that missions were not necessary. The preacher closed with these words:

“In former times ’twas rightly said,
‘Go forth to every land,’
But now where God has cast your lot,
There shall you ever stand.”

Our Lord said, “Go into all the world, and preach the gospel to every creature.” But German infidelity in the pulpit said, “No; stay where you are, and give yourself no concern about the unevangelized.” The Church of Scotland declared that to spread abroad the knowledge of the gospel among barbarian and heathen nations was highly preposterous, insomuch as it anticipated, nay, reversed the order of nature: men must be polished and refined in their manners before they can be profitably enlightened in religious truth. Missions were opposed on the same ground as vaccination. It was an impious attempt to interfere with the purpose of God, who had been pleased to leave the heathen world in darkness. In the English House of Lords it was said by a duke that missions are either a gigantic impracticability, or an organized hypocrisy, and that every man engaged in them must be either a fanatic or an impostor. Sydney Smith denounced missionaries as vermin, and said they ought to be caught and cracked and exterminated. In this country the incorporation of the American Board was opposed on the ground that we had no

religion to export; we had too little at home. Preachers of the gospel insisted that missions were highly preposterous, and missionaries were rightly suspected. The idea of sending the gospel to the heathen was regarded as the very essence of folly.

There are some living now who oppose missions because, as they allege, there are heathen at home. As long as there are those at home who do not believe in the Christ, they are not disposed to do anything to send the gospel to the unsaved elsewhere. The apostles might have used the same argument. They might have said, "We will wait here in Jerusalem till every person in this city becomes a believer before we go out into Judea, or Samaria, or Galilee." Suppose they had, what would have been the result? Christianity would have perished in its cradle, and the voice of those men never would have been heard beyond the walls of the city of the Great King. But they did not do that. The Master said to them, "You shall be my witnesses, first in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." These were their marching orders, and they obeyed them in the spirit and in the letter of them. Tradition tells us that in the lifetime of the apostles the gospel was carried into Arabia, Egypt, Mesopotamia, Parthia, Persia, Spain, France, Britain, and as far east as the frontiers of India. They preached to the Jews first. So Peter said, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." It was the divine purpose that they should hear the gospel first, and they did hear it first. Speaking to the same

people, Paul said, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee for a light to the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth." Again it is said that when Silas and Timotheus came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." He preached first unto the Jews. He began in the synagogue. Afterwards he sought to reach the Gentiles. In this he was acting in accordance with what the prophets had said. Had not the Jews been blinded by prejudice they would have seen this. Did not their own Scriptures speak in the most exalted strains about the calling of the Gentiles? "The Gentiles shall come to thy light, and kings to the brightness of thy rising. The abundance of the sea shall be converted unto thee. Thou shalt suck the milk of the nations, and thou shalt suck the breast of kings. Behold my servant, whom I uphold, mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law." These predictions ought to have made it clear that the whole race was to hear the gospel. The apostles, in their great mis-

sionary tours, were fulfilling these prophecies and not destroying them.

If we will wait at home till every person at home is saved, we will wait forever. Our Lord could not convert all the people in any city in which he preached. The cities which he upbraided most on account of their impenitence were the cities in which most of his mighty works were done. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes." "And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day." Paul could not convert all the people in any city in which he preached. Some believed, some disbelieved. The believers formed a church; the disbelievers formed a mob to throttle it in its infancy. England has had the gospel for more than a thousand years, and all the people in England are not converted yet. England has more home missionary work on her hands than she has had at any time since Augustine preached to Ethelbert and his heathen court. If the Christian people of England were to wait at home till every drunkard, sensualist, gambler, and worldly-minded man and woman is won to the faith, they might as well dismiss all thought of ever doing any thing in the regions beyond. In this country we have one minister for every eight hundred people, and one Christian worker for every forty people, and one believer for every four persons of the population. If men are heathen in this land of Christian institutions, it is from choice and not from necessity. It is because they prefer to be heathen, and not because they cannot discover the way of life and salvation. It is

because their hearts are waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should turn and be healed. Keble says,

“The deaf may hear the Savior’s voice,
The fettered tongue its chain may break;
But the deaf heart, the dumb by choice,
The laggard soul that will not wake,
The guilt that scorns to be forgiven—
These baffle even the spells of heaven:
In thought of these his brows benign
Not even in healing cloudless shine.”

Is it right to waste all our time and means on those who will not be persuaded to believe and obey, while there are myriads of honest souls who never had a chance to hear the word of hope? It was not thus that our Lord and his apostles acted. They gave the people at home a fair chance, and then went to others and did likewise. If any perished, their blood was on their own heads.

That we are Christians ourselves is owing to the fact that in ages past there were saintly and heroic spirits who would not stay at home. They hazarded their lives in their efforts to win our ancestors to the truth. Go back a thousand years and more, and what were our forefathers? They were wild men of the woods, who tattooed themselves, who ate human flesh and drank human blood, and rejoiced in a community of wives. When the gospel reached them they were as low in the scale of morals and civilization as the Hottentots of Central Africa. The gospel reached them in their low estate and uplifted and ennobled them. The gospel gave us our homes, our property, our culture, our morals, our hope of immortality and eternal life. We would be no better off in any respect than so many baboons if it were not for the gospel, and the gospel was carried to our ancestors by foreign mission-

aries, and these missionaries were sustained by the contributions of few and feeble churches. Who carried the gospel to England? Augustine, an Italian. Who carried it to Ireland? Saint Patrick, a Scotchman. Who carried it to Scotland? Columba, an Irishman. Who carried it to Germany? Boniface, an Englishman. Who carried it to Scandinavia? Anskar, a Frenchman. Who carried it to Europe? Paul, in answer to the cry of the man of Macedonia, "Come over and help us." The Pilgrim Fathers brought the gospel with them in the Mayflower to Plymouth Rock; the Cavaliers brought it with them to Jamestown; and we are what we are because we and our ancestors have been living under its refining and sanctifying influence through so many centuries. Some men ask if man came from a monkey or not. Whatever answer may be given to the question, it is certain we came from a heathen ancestry. The evidence of this is written all over us; it is woven in with the warp and woof of all our institutions. In this country when a man gets rich his wife wants a pedigree and a coat of arms. Pedigree! The less said about the past the better. Go back far enough and you will find your forefathers sleeping in tree-tops or in dens and caves to protect themselves against wild beasts and wilder neighbors, and against the frost and rain. When Augustine heard of the savagery of the people of England he was afraid to proceed, and turned back. Some think it useless to send the gospel to the heathen now. A thousand years ago, when it was proposed to send the gospel to the Anglo-Saxon race, the same thing was said.

Whether missions are worth much or little, they have made us what we are. They have given us our splendid civilization. They won us from Druidism and other forms of idolatry, to the love and practice

of truth and righteousness. We who live in this great and good land, this land that is Immanuel's land, this land that is the Canaan of the West—we, of all people, owe most to this cause, and we ought to do most and give most and pray most that the knowledge of the glory of the Lord may cover the earth, even as the waters cover the sea. James Russell Lowell well says that "those who scoff may be thankful that they live in a land where the gospel has tamed the beastliness and ferocity of men who, but for Christianity, might long ago have eaten their carcasses, like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution." It is even so.

We came from a heathen ancestry, and cannot deny it. We call the first day of the week "Sunday," and why? Because our forefathers used to worship the sun on that day; so it is the Sun's day, or Sunday. The next day we call "Monday," and why? Because our forefathers used to worship the moon on that day; so it is the Moon's day, or Monday. The next day we call "Tuesday," and why? Because our heathen ancestors used to worship the god Twi on that day; so it is Twi's day, or Tuesday. The next day we call "Wednesday," and why? Because our heathen ancestors used to worship the god Woden on that day; so it is Woden's day, or Wednesday. The next day we call "Thursday," and why? Because our pagan progenitors used to worship Thor on that day; so it is Thor's day, or Thursday. The next day we call "Friday," and why? Because on that day Friga was worshiped; so it is Friga's day, or Friday. The last day of the week we call "Saturday," and why? Because on that day Satur was worshiped; so it is Satur's day, or Saturday. The name of every day of the seven is a standing memorial of

the hole of the pit of heathenism out of which we have been digged, and the rock of paganism from which we have been hewn. We have a festival we call "Easter." Where did we get this festival? It is not Jewish nor Christian in its origin. It was an old Germanic festival held in honor of Spring. After the conversion of the Germanic tribes, they took this festival and cleansed it and sanctified it and made it the brightest festival in the whole calendar, the symbol of our resurrection from our dusty beds to immortality and eternal life. The gospel underlies our civilization as a root underlies a plant, giving it life and beauty and fragrance. Take from our civilization and out of our lives all that we drew from the gospel, and we will be no better off than the savage or than the brute that perishes.

All nations shall hear the gospel. This is the purpose of God. We may help the accomplishment of this grand design, or we may hinder it; we cannot defeat it. With us or without us, the work shall be done. If we do our duty, when the sowers and reapers rejoice together we shall share with them in the glory of the eternal harvest-home. If we oppose or stand aloof, the work shall be done in spite of us, or without us, but in the great day of rejoicing we shall be in the outer darkness. Paul felt as each one of us should feel, "Unto me, who am less than the least of all saints, was this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." God had signally honored him in calling him to help him save a lost world. In this work he was scourged, he was stoned, he was shipwrecked, he was cold, hungry, naked and weary; but none of these things moved him. Neither did he count his life as of any account unto himself if he could finish his course with joy, and the ministry which he had

received of the Lord Jesus to testify the gospel of the grace of God.

So all should feel. Instead of filling our mouths with excuses that will not stand the test of the judgment day, we should do our best. We should be willing to have fellowship with Christ in his sufferings. All can help; all ought to help. In France there is no exemption from military service; every man must become a conscript. So it is in Christ's cause. He accepts no substitute. We can all do something toward pulling down Satan's strongholds. We can all help send the gospel to the thousand millions who are sitting in darkness, without hope and without God in the world. We can help with our prayers, with our means, and with our sympathy. To each of us the command comes, "Go and make disciples of all the nations." May God help us to do our whole duty, so that when the ransomed of the Lord shall surround the great white throne and cast upon the jasper pavements their crowns of amaranth and gold, we may be there and share in the universal joy.

III.

ENCOURAGEMENT IN MISSIONS.

SEND forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is over-ripe.—*Rev.* xiv. 15.

THE outlook for the evangelization of the world was never so bright and so full of promise as now. Barriers that seemed insuperable a century ago have been as completely demolished as the walls of Jericho. Favorable and fostering influences have sprung up as if by magic where the most hopeful looked for nothing but bitter and unconquerable opposition. Facilities for carrying on the work have multiplied on every hand. Great and effectual doors have been providentially opened. Nations that sat in darkness behind their barred gates and stubbornly and sullenly rejected the truth, are now calling for it. God is evidently arranging to give the nations to his Son for his inheritance, and the uttermost part of the earth for his possession. I wish to speak of some *Encouragements in Missionary Work*. It may strengthen our faith, and increase our zeal, and enlarge our liberality, to consider some facts bearing on this subject.

I. Let us note that the church has a better understanding of her duty to the unsaved than she has had since the days of the apostles. She knows now that she is called of God to go into all the world and preach the gospel to the whole creation. For ages she thought that the Lord would convert the non-



WORKERS IN CHINA.

F. E. MEIGS, Nankin.

MR. AND MRS. JAMES WARE AND MISS EMILY GATREW, Shanghai.

E. T. WILLIAMS, Nankin.

MRS. F. E. MEIGS, Nankin.

MRS. E. T. WILLIAMS, Nankin.

Christian nations, when the set time to favor them was come, without any human aid or agency whatever. Christian people were at ease in Zion, waiting for the Lord to make bare his arm and save the world by an exercise of his sovereign and almighty power. Missions were regarded as not only foolish, but criminal. Less than a century ago a religious editor said, "I think it is my duty to crush the rising missionary spirit." The anti-missionary spirit was so strong in one Association in Ohio that six churches were expelled because they favored Sunday-schools, Missions, Bible and Temperance Societies. When it was proposed to organize the Church Missionary Society the leading spirits sought the approval of the Archbishop of Canterbury. He considered the matter for a year and a half, and then replied that "he regretted that he could not with propriety at once express his full concurrence." The men that molded religious sentiment were almost a unit in condemning and opposing the missionary enterprise. It was confidently asserted that no man of moderation and good sense could be found to enter the field. When the present century began no regularly educated and ordained minister had gone out as a missionary. The Church Missionary Society was sixteen years old before it secured the service of two such men. For a time the hope of a supply of men properly qualified was given up in despair; it was thought that the Societies must content themselves with artisans who could act as catechists and colporteurs. Carey was a cobbler, Marshman was a teacher in a charity school, Ward was a printer, Moffat was a gardener, Morrison was a last-maker, Marsden and Williams were blacksmiths. This cause was in such disrepute that it was glad to accept the

services of any man of consecration and good sense who was willing to labor under its auspices.

Now all that is changed. The whole church is pervaded with the missionary spirit. The first thought that comes to a convert is, that he must bring some one else to share with him in the blessings of redemption. The men who edit the religious papers and the men who fill the pulpits are in favor of the widest possible diffusion of the gospel. It would be as easy to find one holding to the Ptolemaic theory of astronomy as to find one opposing missions. A bishop in our time who is not enthusiastically in favor of world-wide evangelism is a rare bird. The voice of the present Archbishop of Canterbury is heard in eloquent advocacy of the great cause of missions. It has been well said that the missionary spirit is the test of a standing or of a falling church. Wherever you find a living church, you will find the missionary spirit; and wherever you find the missionary spirit, you will be sure to find a living church behind it. Christian people are coming to feel more and more that the chief end for which they ought to live is the conversion of the world to Christ.

It is no uncommon thing now for men of the greatest ability and the ripest scholarship to offer to go wherever the interests of the work of Christ may require their presence and service. In five recent years the Church Missionary Society has sent out 105 graduates, and has now over 170 graduates in the field. The cause of missions can point to such eminent men as Martyn, Heber, Judson, Duff, Wilson, Selwyn, Cotton, Patteson, Williams, Nevius, Livingstone, and a host of others almost equally gifted and accomplished. In nearly every great school in Christendom there are Missionary Volunteers. In the

leading seminaries missionary lectureships have been endowed. The teachers are doing what they can to make the students feel that this is the noblest of all callings. The work of missions is no longer regarded as the special work of lunatics and enthusiasts. It engages the attention of saints and sages and statesmen and philanthropists. The King of Belgium feels honored in being permitted to aid a cause so worthy. He contributes \$400,000 annually from his private purse for the redemption of Africa. His only son and heir died; he adopted the Dark Continent as his heir, and lavishes his thought and bounty upon it. The motto of the 'church now is the old watchword of the early Christian centuries: "Christ for the whole world, and the whole world for Christ." Not until every knee bows in the name of Jesus, and every tongue confesses that he is Lord to the glory of God the Father, can those who live in the Spirit and walk in the Spirit be satisfied. Not until the last standard of rebellion is humbled in the dust, and the banner purpled with the blood of redemption waves in triumph over a blest and conquered world, will this work cease.

II. Let us note that the whole world is now open to the gospel. This was not the case a century ago. Then the largest fields were closed against Christianity. It was for this reason that the earliest missionaries went to Greenland, to Labrador, to the West Indies, to Madagascar, and to the Islands of the Pacific. They could not go elsewhere. English statesmen felt that the preaching of the gospel in India would imperil the integrity of the Empire. A high official said to one who sought to enter India as a missionary, "The man who would go to India on that errand is as mad as the man who would put a torch to a powder magazine." Robert Haldane sold

his estate and collected a group of missionaries to work in India. He proposed to endow the mission with \$150,000. But when he sought permission from the authorities it was denied him. The East India Company, in a memorial to Parliament, said: "The sending of missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast. Such a plan is pernicious, impolitic, unprofitable, unsalutary, dangerous, unfruitful, fantastic. It is opposed to all reason and sound policy; it endangers the peace and security of our possessions." Macaulay said that there were some Englishmen who held high office in India who seem to have thought that the only religion not entitled to toleration was the Christian religion. They regarded every Christian missionary with extreme jealousy and disdain, and they suffered the most atrocious crimes, if enjoined by the Hindu superstition, to be perpetrated in open day. It is lamentable to think how long, after our power was firmly established in Bengal, we suffered the practice of infanticide and suttee to continue unchecked. We decorated the temples of the false gods. We furnished the dancing girls. We gilded and painted the images to which our ignorant subjects bowed down. We repaired and embellished the car under which crazy devotees flung themselves at every festival to be crushed to death. We sent guards of honor to escort pilgrims to places of worship. We actually made oblations at the shrines of idols." Macaulay was no saint and no fanatic. He spent ten years in India in the service of the British Government. He was a competent and impartial witness.

Fifty years ago Ray Palmer said, "I fancy I am coming back to the earth five hundred years from

now; then I shall see Japan open to the gospel." The government had resolved to exclude Christianity from that land forever. Those who worked in the factories were compelled to take an oath every year that they were not Christians, and to trample the cross under foot. So great was the hostility to the gospel that it was thought that it would take five hundred years to overcome it. China was hermetically sealed against Christianity for ages. She dreaded it far more than she did cholera, and took far greater pains to protect herself against it. In Turkey it was a capital crime for any one to become a Christian; he must live and die in the faith into which he had been born. Africa was "a land of thick darkness, as darkness itself; a land of the shadow of death, without any order, and where the light was as darkness." Here and there a lamp had been lighted along the coast, which by God's grace shall never go out, but in the interior the words of the Prophet were true, "Darkness covered the land, and gross darkness the peoples."

Now, with the single exception of Thibet, the whole world is open. The entire population of India is accessible. Missionaries can travel from Cape Comorin to the snow-clad Himalayas, and wherever they go they are protected in person and property by the British flag. The truth is, they need no protection. Their aims and motives are understood and respected. Within thirty years the government has built 17,000 miles of railroad. Eighty-five colleges of Law, Medicine and Arts are educating 9,000 students, and 66,500 educational institutions of all sorts are contributing their forces to the intellectual activity of the age. The presses are annually sending out millions of pages of Christian literature. The best and ablest rulers of India have spoken words of high praise of the mission-

aries. Sir Rivers Thompson said, "It is a pitiful thing to sneer at the missionary. It is worse than pitiful. It is monstrous to ignore the sublime results of his labors." Lord Napier said, "It is not easy to overrate the value in this vast empire of a class of Englishmen of pious lives and disinterested labors walking between the government and the people, with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil." Japan is now open to the gospel; the prohibitory edicts are no longer in force. In the last thirty years 40,000,000 people have undergone one of the greatest possible of revolutions in matters of government, commerce, education and religion. Very recently the treaties which have been in existence for some years have been revised. The new treaties grant much greater freedom of movement and action to the missionaries. Ray Palmer has been dead only a few years. For a score of years he had the joy of knowing that Japan was open to the gospel, and that in two hundred churches his own sweet hymn was sung by native voices,

"My faith looks up to thee,
Thou Lamb of Calvary,
Savior Divine:
Now hear me while I pray,
Take all my guilt away;
O let me from this day
Be wholly thine."

In like manner China is open, and Christian workers are free to go where they please and preach the unsearchable riches of Christ. Their rights are secured by national treaties. A missionary is as safe in China as a Chinaman is in America. Africa has been traversed from the Cape on the south to the Pillars of Hereules, and from Zanzibar to the mouth of the Congo. The Congo Free State contains 50,000,000

souls. The Berlin Conference guaranteed the largest liberty to those who work in the Congo Basin. Stanley was a thousand days crossing Africa. In all that time he did not see the face of a Christian native. Since that time a number of stations have been established. As that continent has been parcelled out among the nations of Europe, its evangelization is only a question of a few years. Before many years shall have elapsed it can be said of Africa, "The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, to them did light spring up." Sixty years ago Siam was sealed against the entrance of foreigners, travelers and Christians. To-day Siam is in treaty relations with all the great powers of the world. Her people are accessible to the missionary, whose right to build schools and churches anywhere is protected by solemn treaties. Turkey has granted a measure of toleration to her subjects. No man is put to death by process of law because he becomes a Christian. Corea, the last of the Hermit Nations, has opened her gates to the truth. The words of the Lord have been verified, "I will go before thee; I will break in pieces the gates of brass." He has set before his people an open door, and no man can shut it. A nation might as well try to shut out the sunshine, and the dewdrops, and the sweet influences of spring and summer, as to attempt to shut out the gospel of the glory of the blessed God.

III. Let us note that missions have a great commercial value. Writers on political economy estimate that for every man that goes out as a missionary to savage people, a trade worth \$50,000 a year is created with the home country. Savage peoples may have raw materials in great abundance, but they do not know how to utilize them. Eighty years ago the

Sandwich Islands had no commerce; now their imports and exports amount to nearly \$15,000,000 a year. The profit on the commerce for one year would pay for all that it has cost to evangelize these islands. Before missionaries went to the South Seas there could be no commerce on account of the savage character of the natives. Now commerce with these islands amounts to more than \$20,000,000. Mr. Liggins states that the trade in *soap* alone is a fair index of the progress of the work. Before the work began the natives did not know that there was such a thing in the universe. As they wore no clothing they did not need soap. Lagos was once a stronghold of the slave trade in South Africa. Lagos is now the Liverpool of South Africa, and the landmark which guides ships into port is the spire of a Christian church. Professor Drummond speaks of the savage as an animal without wants. "One stick, pointed, makes him a spear; two sticks rubbed together make him a fire; fifty sticks tied together make him a house. The bark he peels from them makes his clothes; the fruits which hang on them form his food." He saw a native buried. All his possessions were put into the grave with him—a pipe, a rough knife, a mud-bowl, his bow and arrows. Part of the year the African lives on wild fruits and herbs. The rest of the year his diet consists of porridge made from ground millet-seed. He paid his respects to one chief whose court-dress consisted almost exclusively of a pair of suspenders. Such people create nothing, and consume nothing, and are worth nothing in the markets of the world. As soon as their hearts are renewed by the gospel, they feel that they must have homes, and clothing; they must have books, and clocks, and cabinet organs, and sewing machines; they must have plows, and reapers, and flouring mills; they must have all the

comforts and conveniences of Christian civilization. Livingstone met one old chief who told him that he had washed only once in his life, and that was so long ago, he forgot what the sensation was like. Living in the dirt, wearing no clothing, these people purchase nothing. The first sign of a changed life is that a man or woman begins to sew. It may be only a few fig-leaves to hide their nakedness; no matter; it gladdens the heart of the worker. When a Kaffir is won to Christ his first thought is that he must have some clothes. Then he must not sit in the dirt; he must have a chair to sit on, a table to eat from, a spoon, and a knife, and a fork. Thus one thing leads to another till he has a comfortable home with all modern conveniences. Moffat found the Bechuanas as wild as panthers. They laughed at him when they saw him using candles. They thought he could make better use of his fat meat by eating it. The first sign of hope that met his waiting eyes, was that these people began to make tallow-dips and light up their own homes after sunset. This was an infallible proof to him that they had caught a glimpse of the Light that lighteth every man that comes into the world. An American firm sent five hundred plows to Natal in one consignment; the profit on those plows would pay the cost of the mission for the year. When an old chief saw a plow for the first time, he cried out in admiration, "See! See how the thing tears up the ground with its iron mouth; it is of more value than five wives!" John Williams states that the missionaries in Tahiti built and furnished a house in European style. The natives saw this, but did not attempt to imitate their example. As soon, however, as they were brought under the influence of the gospel, the chiefs and people built neat plastered cottages, and manufactured bedsteads, seats, and other articles of

furniture. The women had seen the dress of the missionaries' wives, but while they were heathen they preferred their own, and there was not a single attempt at imitation. When they were brought under the influence of religion they wanted gowns, bonnets and shawls. He was convinced that the missionary enterprise is incomparably the most effective machinery that has ever been used to further the commercial as well as the spiritual interests of mankind. Stanley estimates that the commerce of the Congo Valley, when that valley is opened up, will be worth \$300,000,000 a year in the markets of the world. The commerce of India is now worth \$1,000,000,000. England spends more money in missions than all the rest of the world; but English commerce has gained ten pounds for every pound England has given for missions. A carriage-maker, when the plate came to him, threw in a dollar. He thought he might as well have thrown his money into the fire. Not long after, he got an order from the field where his dollar was expended, for fifty carriages at ninety dollars each. He understood then that the money that goes out in missions comes back in commerce. If Christian nations had obeyed their Lord's last command, there would be no cry of over-production. With untold millions to take their surplus products, there would be no cry of hard times. General Sickles says that the United States could afford to pay a salary to the missionaries for the secular advantages secured to us by them. The money given to evangelize the world is not wasted, as was once generally believed. The opposition that came from that source has ceased.

IV. Let us note that the Scriptures have been translated, in whole or in part, into the languages of three-fourths of the inhabitants of the globe. The

bulk of the race can now read in their own tongues the wonderful works of God. It is a great event in the history of any nation when the Scriptures are translated into its language. The book can go where the living man cannot. Our missionaries in China found forty believers in a part of the empire where no missionary had ever been. In some way they had gotten a copy of the New Testament; they met and read it, and walked in its light. That was no uncommon occurrence. Sir Bartle Frere states that all the inhabitants of a remote village in the Deccan had adjoined idolatry and caste, removed from their temples the idols which had been worshiped there time out of mind, and agreed to profess a form of Christianity which they had deduced for themselves from a careful reading of a single Gospel and a few tracts. When missionaries went to Madagascar they found a nation without books, and without an alphabet. The New Testament was translated, and five thousand copies were printed. In 1830 there was not a single avowed believer, though hundreds of pupils had been under Christian instruction. When the persecution broke out the missionaries withdrew from the country. They left behind them the printed Bible and one thousand adherents to Christianity, two hundred of whom were communicants. Death was threatened to any one who should read the Bible or become a Christian. The persecution lasted for a quarter of a century. In that time ten thousand suffered penalties of different kinds. The Scriptures were concealed and read only by stealth. When printed copies failed, many undertook to supply the lack with the pen. When the persecution ceased it was found that the adherents to Christianity had increased from one thousand to seven thousand, and the actual communicants from two hundred to one thousand. The Bible

contains the imperishable seed of the kingdom. It is not dependent upon the presence and the advocacy of the missionary. The story is told that when one of the emperors of Rome was considering how best to crush Christianity out of the empire, one of his advisers, who was an apostate Christian, said: "It is of no use to burn the Christians, for if you burn every Christian alive to-day, and leave a single copy of the Scriptures remaining, the Christian Church will spring up again to-morrow." Diocletian understood the power of the Word of God, for he gave orders that every copy of it that could be found was to be burned. The good work can go on if the Bible is in the hands of the people; it can not go on else. Dr. Gilman tells us that Portugal upheld the Romish church in Congo for two centuries. The Catholic faith flourished there. One hundred churches were built; at one time all the adults had been baptized. One missionary baptized thirteen thousand, another fifty thousand in five years, another one hundred thousand in twenty years; masses, penances, rosaries, crucifixes, medals, confessionals abounded; but there were no schools, no translations of Scripture, no pains taken to make the people acquainted with the Bible. And when the Portuguese power was withdrawn from the land the priests also withdrew, and as a result of their departure, it is said, every vestige and fragment of their religion died out. Had the Bible been given to those people, the event would have been different. The good seed would have propagated itself. Not only can the Bible win the soul in the absence of any evangelist, but it can feed and nourish the soul. Robert Moffat found a Christian woman living in a pagan village. He asked her how it was that she could keep the flame alive without a Christian near her. She took from her dress a New Testament and said:

“This is the fountain where I drink; this is the oil which makes my lamp burn.” The Scriptures have been translated into many languages that a century ago had no written form. Every translation is a fact of capital importance. “For as the rain and the snow come down from heaven, and return not thither, but water the earth, that it may bring forth and bud, that it may give bread to the eater and seed to the sower; so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it.”

V. *Let us note that success is now assured.* The gospel has made good its claims to be the power of God to elevate and ennoble every soul that believes. At one time wise and good men ridiculed the idea of sending the gospel to people who had no culture and no commerce. It seemed to them as unprofitable as casting pearls before swine. When missionaries were arranging to go to the Sandwich Islands, some people felt that they might as well preach to the buffaloes on the Western prairies. It was taken for granted by most Christians that it was worse than useless to send the gospel to savage tribes. No intelligent Christian thinks so now. Christianity can point to its trophies won among the Cannibals of the South Seas, the Eskimos of the frozen North, the Negroes and Zulus of Africa. Among no people has it failed. There is in every man, however degraded, the capacity for the highest good, for the salvation in Christ. Every soul can receive the truth. Robert Moffat was once asked to conduct family worship in a house where he was a guest. When the family gathered he said to the host, “But where are the servants?” “Servants,” said the host, “what do you mean?” “I mean the Hottentots of whom I saw so many on your farm.” “Hottentots!

Do you mean that, then! Let me go and call the baboons, if you want a congregation of that sort. Or, stop, I have it. My sons, call the dogs that lie in front of the door; they will do." Moffat said no more. He read and expounded the words, "Truth, Lord, yet the dogs eat the crumbs that fall from the children's table." He had not spoken many words when his host said, "Will you sit down and wait a little? You shall have the Hottentots." That night when the family retired the host said to his guest, "My friend, you took a hard hammer, but you broke a hard head with it." When the present missionary era began nearly all Christians felt as that farmer did. Here and there you may find an ignorant Christian or a belated skeptic who talks of the folly of trying to clothe asses with immortality, but the time for such sneers is past. Luke tells us in the book of Acts that when the people saw the man who was healed standing with them, they could say nothing against it. The case did not admit of argument. So now when a critic looks at Madagascar or Fiji or Greenland or Sierra Leone or Tierra del Fuego, there is nothing to be said. He sees that peoples that once walked in darkness are now walking in the light. He sees that men who once were thieves, covetous, drunkards, revilers, extortioners, idolaters, have been washed, they have been sanctified, they have been justified in the name of the Lord Jesus Christ, and in the Spirit of our God. In the face of such a demonstration there is nothing to be said in opposition. Christian people are coming to understand that "the great idea of converting the world to Christ is no chimera—it is divine—Christianity will triumph. It is equal to all it has to perform."

The cause of missions is no longer an experiment. The final issue is no longer in doubt. At first success was small. Carey and Morrison and Judson each

labored seven years for one convert. Moffat was eleven years in Africa before he saw any fruit. The London Missionary Society was at work in one field for twenty years before it had any conversions. In Japan missionaries labored seven years for one convert; six years later they had ten. In China Presbyterian missionaries labored ten years for the first convert; in the next years they had only one convert a year. The missionaries were not surprised nor discouraged. They had to learn the language of the people. They had to discover the best way to approach them. They had to win their confidence. This was no small nor easy task. The natives had seen other representatives from Christendom. They had been enslaved and despoiled by ruthless traders. In Africa millions had been captured and sold into bondage. In South India the Portuguese had sacked cities and devastated kingdoms. Wherever white men had set foot they had wronged and outraged the people. The missionaries were supposed to be in league with traders and slave-stealers and pirates. It took time to dislodge their prejudices and to convince them that they came among them constrained by the love of Christ and seeking not theirs, but them. Li Hung Chang is one of the ablest men of the age. Grant ranked him with Bismarck and Beaconsfield. Li Hung Chang can not believe that men go to China from purely benevolent motives. The missionaries knew that success would not be instantaneous; they knew, too, that in due season they would reap if they did not faint. Morrison said, "I wait patiently for events to develop in the course of Divine providence; the Lord reigneth." Mary Moffat said, "I am as certain of the conversion of Africa as I am that the sun will rise to-morrow morning." Before there were any signs of fruit she sent home for a communion set. It was three

years before it arrived, but it came in time for the first celebration of the Lord's death with native converts. Dr. Anderson said to the first men who went to China under the American Board, "The men who built Bunker Hill Monument worked underground for ten years; can you do the same?" They did so, but in the last few years the results have been marvelous. In thirty-five years the converts multiplied two thousand fold. In India the missionary part of the population doubles in ten years. At the present rate of progress, in another century there will be over 100,000,000 Christians in India. When Mr. Grout was starting to Natal he was told that he was going on a wild goose chase. For ten years he toiled on, seeing no results; since that time great multitudes have become obedient to the faith. He was able to say to his critics, "I caught the goose." At one time the propriety of discontinuing the Lone Star Mission among the Telugus was discussed. It was thought that the meager results did not justify the expenditure. There were some who thought that the wiser policy was to reinforce the workers there. While the question was pending a gifted man wrote these lines:

"Shine on, Lone Star, the day draws near
When none will shine more fair than thou,
Thou born and nursed in doubt and fear
Wilt glitter on Immanuel's brow!

Shine on, Lone Star, till earth redeemed
In dust shall bid its idols fall;
And thousands whom thy radiance beamed
Shall crown the Savior Lord of all."

In three months of one year there were 10,500 baptisms in this mission. There were 2,222 in one day. The Lone Star Mission is one of the greatest triumphs of the gospel in modern times.

Sydney Smith opposed missions on the ground that there was not the slightest prospect of success. He

doubted if ever the conversion of a Hindu would be more than nominal. Others have taken up this thought and repeated it as if it was as true as Holy Writ. Some years ago a Cincinnati brewer made a tour of the world. He wrote home and said that missionaries were doing nothing in India. He spent a few days in seeing the historic scenes of India. Had he been looking for Christians he would have seen six hundred thousand of them. Those who are best qualified to speak on this subject say that Christianity is a really living faith among the people of India, and that it is spreading at a rate unsuspected by the general public. The triumphs of the gospel in our own day have no parallel in the history of the church.

There is a growing conviction among the non-Christian nations that the Christian religion is the religion of the future. One missionary in India states that it is the prevailing feeling among intelligent natives, that Christianity is ere long to become the prevailing religion of the country. Another says, "A deep and widespread conviction seems to prevail, not only in cities, but also in the country places, among the villages, and, indeed, throughout all classes, that a day of overthrowing of the old religions and effete faiths, of the breaking up of old forms, is at hand." The Lucknow *Witness* said, "We believe we speak the simple truth when we say that millions of natives are convinced of this. We have found it an accepted belief in the most remote mountain hamlets, where no European had ever penetrated, and we find it received as an inevitable event of the near future in every city and town of the plains." A Hindu woman said to a Zenana worker, "Do not take so much trouble; our folks will soon become Christian, even if left to themselves." The natives see that the gospel is connected with all the greatest developments of civilization.

The nations that possess it are the strong and progressive nations. There is reason to believe that there is some vital connection between it and national prosperity. Wherever it goes it causes the wilderness to blossom, like Eden, and like the garden of the Lord.

When William Carey was pleading with Andrew Fuller for immediate action, he said, "If the Lord would make windows in heaven, might this thing be?" He had as little faith in the scheme proposed as the nobleman of Samaria had in the promise of Elisha. Since that time all doubt as to the ultimate triumph has vanished. The sublime prediction is in process of fulfillment. "The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

All active opposition to the missionary enterprise is practically at an end. The whole world, with the exception of Thibet, is open to the gospel. In every nation there are those who are waiting anxiously for it. Thus an Indian girl said to her mistress, "How long have you known these things, that Jesus loves us, and that he died for us?" "We have known it a great many years; in fact, we have always known it." "And you never told us! My mother and grandmother died without knowing Jesus. Why did you not come before and tell us this great thing, so that they, too, could have known the way of life?" An Indian asked John Eliot how it was that the English had been in the country a considerable time and had so long neglected to instruct the people in religious truth. "Had you done it sooner, we might have known much of God by this time, and much sin might have been prevented, and now some of us are grown old in sin." An aged warrior said, "I am the chief of a numerous people, and I wish them to be instructed. We have heard that our brothers who are

near the white settlements have received the Great Word. We have heard that the Great Spirit has told the white man to send the Great Word to all his children; why does he not send it to us? I have been looking many moons down the river to see the missionary canoe, but it has not come yet." In the South Sea Islands an old man said, "This one thing I want to ask: Can it be that the Christian people in England have had this gospel of peace for many long years and have never sent it to us till now? Oh, that they had sent it sooner! Had they sent it sooner I should not to-day be solitary, sad-hearted, mourning my murdered wife and children. Oh, that they had sent it sooner!" A gray-haired man in Brazil said to a missionary: "Young man, tell me, what was your father doing that my father died and never knew that there was such a book as the Bible? You say that in your land you have had this Book for generations. Why did they not have mercy on us? How is it that only *now* we are hearing of this Book? My father was a religious man; he taught us all he knew; but he never said Bible to us, and died without the knowledge of it." A Buddhist said, "Is it possible that for hundreds of years you have had the knowledge of these glad tidings in your possession, and yet have come only now to preach them to us? My father sought after the truth for more than twenty years, and died without finding it. Why did you not come sooner?" How can the church answer these questions in the Judgment day?

"Hark the cry of distant nations!
List! that cry comes back again,
With its solemn, sad vibration,
With its piteous refrain:
We are dying fast of hunger,
Starving for the bread of life;
Haste, O hasten ere we perish,
Send the messengers of life."

“Send the gospel swifter, faster,
Ye who dwell in Christian land;
Reck you not, we’re dying, dying,
More in number than the sand?
Heed you not his words, your Master,
‘Go ye into all the world?’
Send the gospel faster, faster,
Let his banner be unfurled.’”

The harvest of the earth is overripe; it is for us to cast in the sickle and reap, for the time to reap has come. And yet with all that we have to encourage us, what are we doing? Almost nothing. What we give in a year is a mere bagatelle. The Christian people of the United States have in their hands property worth \$13,000,000,000. Their wealth is rapidly increasing. The average annual increase from 1830 to 1890 was over \$400,000,000. What they give in a year for world-wide evangelism is not more than one hundredth part of the annual increase in their possessions. Dare they say that they are acting as good stewards of the manifold grace of God? Nineteen centuries have come and gone since Christ was born, and what is the condition of the human family? There are 116,000,000 Protestants; 190,000,000 Catholics; 84,000,000 Greeks; 170,000,000 Mohammedans; 8,000,000 Jews; and 856,000,000 Pagans. Every year thirty millions for whom Christ died go down to the grave unsaved. A whole generation goes down to a hopeless grave every thirty years. While the church has been saving three millions, the non-Christian populations have increased two hundred millions. What has been done is as nothing compared with what remains to be done. Thus in India, out of a population of 237,000,000, about 600,000 have been won; in China out of a population of 400,000,000, about 50,000 have been won; in Japan, out of a population of 40,000,000, about 45,000 have been won; in Africa, out of a population of 200,000,000, about 100,000 have

been won. Meanwhile whole nations have scarcely been touched with the gospel. This is true of Annam, with a population of 30,000,000; of Afghanistan with a population of 8,000,000; of Thibet, Mongolia and Arabia; and of the Soudan with a population of 100,000,000. Guinness says that "from the last station on the upper Congo, a journey of 1,000 miles would be needed to reach the nearest station on the east. Seventeen hundred miles to the northeast lies the Red Sea, and there is no station between. Twenty-two hundred miles due north is the Mediterranean, and no station between; while twenty-five hundred miles to the northwest are the stations of the north African mission, but no single centre of light between. Seven hundred miles to the west is the Cameroons station, but the whole intervening country is unvisited, and in the southwest the American mission at Bihe is fully a thousand miles distant." How must the Infinite Father feel about the neglect of so many of his children? He is not willing that any soul should perish. He decks the lily fair; he notes the sparrow's fall; and he can not regard the present condition of the heathen world and the lethargy of his people with composure. If the evangelization of the world was the heart's desire of Christians, as it should be, every soul alive would have heard the gospel before this.

Every mail brings the most urgent appeals for more men and more means. The need is infinite; the supply is infinitesimal. Opportunities are constantly presenting themselves, but the few workers can not embrace them. In the Sepoy mutiny the Europeans were shut up in Lucknow. The savage besiegers were gaining ground day by day; provisions and ammunition were all but exhausted. When hope was giving place to despair a Scottish maiden sprang up and cried, "Dinna ye hear it? Dinna ye hear it? The pipes of

Havelock sound!" She had her ear to the ground and she heard in the distance the tread of Havelock's army of rescue.

"Oh, they listened dumb and breathless,
And they caught the sound at last;
Faint and far beyond the Goomtee
Rose and fell the piper's blast.
Then a burst of wild thanksgiving,
Mingled woman's voice and man's;
God be praised the march of Havelock
And the piping of the clans."

In the far-off mission fields of India, Japan, China, and Turkey, our workers have their ears to the ground listening for the footfalls of reinforcements. Their joy and their gratitude when they hear them will be as boundless as were those of the besieged in Lucknow when they heard the pipes of rescue.

My brethren, have we done and are we doing all in our power? We repeat the words, "The whole world lieth in the wicked one, and we know that the Son of God is come." We hold, as no other people, that the gospel is God's power to save every one that believes; that faith comes by hearing, and hearing by the word of Christ. Being an apostolic people, we are necessarily and unalterably committed to the support of the missionary enterprise. With our views of the gospel and with our plea, we ought to lead all others in this work. From the very nature of the case we ought to be in the front rank of those who are seeking to fill the world with the gospel of the glory of the Christ. But when we look into the fact, we find that this is not the case. The Moravians and others are far in advance of us. Their zeal ought to kindle an unquenchable enthusiasm in our souls. We can and we must do far more than we have ever done. We must play the men on a worthier scale than in the past. We must plant here and there the Rose of

Sharon, and make our portion of the wilderness blossom like the garden of the Lord.

“ 'Tis ours to make earth's desert glad,
In its Eden greenness clad;
Ours to work as well as pray,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunlight in;
Standing on the hills of faith,
Listening what the Spirit saith,
Catching gleams of temple spires,
Listening to the angel choirs;
Like the seer on Patmos gazing
On the glory downward blazing;
Till upon earth's grateful sod,
Rests the city of our God. ”

IV.

THE SUCCESS OF MODERN MISSIONS.

THE people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, to them did light spring up.—*Matt.* iv. 16.

A LITTLE over one hundred years ago, William Carey sailed from England to India. That event marks an epoch in human history, for then the era of modern missions began. But it is only within the last fifty years that any considerable efforts have been put forth. Even now we are only playing at missions; we have hardly begun to put forth our strength. In view of the short period that we have been at work, and the small number of men we have sent out, and the feeble support we have given them, the results are surprisingly large. The Lord has done great things for us, for which we ought to be glad and grateful. The subject of the hour is *the success of modern missions*. Let us look—

I. At some of the direct results. Work began in British India in 1813. The East India Company did all it could against the spread of the gospel. The missionaries were regarded as maniacs, who ought to be placed under restraint. Directors thanked God that the conversion of the natives was impracticable. As late as 1853 nearly four million dollars were paid out of the public funds for the support of the pagan worship. There are now not less than half a million adherents to Christianity in India. Sir William Muir



WORKERS IN INDIA.

W. E. RAMBO, Damoh.
G. L. WHARTON, Hurda. J. G. McGAVRAN, Damoh.
M. D. ADAMS, Bilaspur.

said: "Thousands have been brought over, and in an ever-increasing ratio converts are being brought to Christianity. And these are not sham nor paper converts, but good and honest Christians, and many of them of a high standard." Sir Herbert Edwardes said: "Every other faith in India is decaying. Christianity alone is beginning to run its course." Chunder Sen said: "India is already won for Christ. None but Jesus, none but Jesus, is worthy to have India, and he shall have it."

Seventy years ago there was not a single Christian in all Burmah. Now there are 84,000 out of a population of 8,000,000. There are 500 churches largely self-supporting. The Christian Karens number about 200,000. There are from 500 to 600 churches practically self-supporting. They set aside as much of the harvest as may be needed for the support of the native pastors before they take anything for themselves. They also send missionaries into Siam and support them fully. When the work began among these people it was said that they were as untamable as the wild cow on the mountains. Then they were a heathen power; now they are an evangelizing power.

Japan did not permit public preaching till 1872, though certain ports were open since 1853. There are now 344 churches with a membership of about 40,000. A missionary has said of the work in this field: "The half has not been told, it can not be told; it must be seen and felt on the ground." Missionaries agree that in a few years their work will be done; the native church will complete the task. The triumph of the gospel in Japan is the marvel of the age.

Morrison entered China in 1807. At that time it was a capital crime to preach Christ in the empire. In 1842 five cities were opened to the Christian religion; in 1860 the whole country was thrown open. In

1845 there were six converts; in 1861 there were 2,000; in 1871 there were 8,000; in 1881 there were 20,000; and now there are 50,000. There are 550 churches, of which 100 or more are entirely self-supporting, and many of the remainder are partly so. A missionary in North China says the people are coming over in masses to inquire about Christianity. A native said, "It is plain that our religions are declining, and that the religion of Jesus will conquer." Some old people said: "We are too old to change our faith, but our children and our grandchildren will be with you." Some years ago an edict was sent to all the provinces calling upon the people to regard the missionaries as teachers of virtue, and to treat them as friends and not as enemies.

Eighty years ago Sierra Leone was without the gospel. William Johnson found 1,000 persons at Regent's Town, who had been saved from the slave ships. They represented a score of tribes, and seemed absolutely beyond reformation. They had no morals, were shiftless, brutal, thieves and murderers, crowding together in filthy huts, without even the conception of marriage. Their religion was demon-worship. Before a year passed old and young began to inquire after salvation. Idleness and ignorance gave place to industry and intelligence. Trades, and even the learned professions, took the place of lawlessness and violence. They built a stone church, which was filled regularly with 2,000 worshipers. The schools were crowded with children. All this was done in seven years. Now out of a population of 37,000 there are 32,000 professing Christians. Several young men have been graduated from Cambridge and Oxford. Sierra Leone was once a mass of idolatry, ignorance, superstition, and barbarism: Sierra Leone is now the center of great missionary operations. Its light

shines far and wide out into the pagan night.—George Schmidt, a Moravian, went to South Africa in 1737. The Dutch colonists had no use for him or his message, and drove him out. Fifty years later some men of the same body took up his work. They found a pear tree that he had planted, and for five years its branches constituted their only chapel and school. There are now 300,000 Christians in South Africa. There are thousands of children in the high schools and hundreds of thousands in the common schools. When Melville B. Cox was starting for West Africa he said to a young college friend, "If I die, I want you to come out and write my epitaph." Said he, "I will, but what shall I write?" His reply was, "Write this, 'Let a thousand fall, let Africa be redeemed.'" There are 40,000 Christians in West Africa. There are hundreds of young men in seminaries preparing for the ministry, and thousands of children under Christian instruction, while great multitudes have heard the gospel. Moffat says that when he began his work the natives said, "You talk to us about King Jesus, you talk to us about Jehovah; let us see the first Bechuana who will bow to that Jesus!" But the time came when he could write home and say: "We can point, not to one, but to hundreds, who have yielded obedience to our Lord Jesus Christ; who are adorning the gospel which they believe; who are living epistles known and read by all the heathen around, who admire, wonder, and hate to change. The robber has become honest, the unclean chaste, the murderer feeling, and individuals who were once a terror to all around them are shedding tears of contrition and sorrow over the sins they have committed."

At the beginning of the present century the people of Madagascar were pagans. The first missionaries

were told that they might as well try to convert sheep or cattle or asses. There are now 230,000 adherents to Christianity on that noble island. The Bible and the laws of the realm lie side by side on the coronation table. Over that table there is an arch with the inscription, "Glory to God in the highest, on earth peace, good-will towards men." Some time ago a ship landed a cargo of 900 barrels of rum on the shores of Madagascar. The authorities of that once heathen nation purchased the whole cargo, broke open the barrels and poured out the contents upon the sand. When the Queen was spoken to about the profit that might accrue from this traffic, she said, "I can do nothing for my own profit that would injure the bodies and souls of my people." Some so-called Christian nations who put blood-money into the public coffers and justify this traffic because of the revenue derived from it, might learn a lesson from this woman.

A great work has been done in the South Seas. John Geddie went to the New Hebrides in 1848. He found the people without clothing, and without a written language. They were all cannibals. Every wife wore a cord around her neck with which she was strangled the moment her husband died. Infanticide was common. Children destroyed their parents when they were sick or aged. Prisoners of war were feasted on by the conquerors. This was the fate of all ship-wrecked sailors and strangers who fell into their hands. Since that time this group has sent out 150 of their best and ablest men and women to the adjoining islands to help in giving them the gospel. Every convert becomes in a sense a missionary. By cultivating arrowroot the people paid \$7,000 for printing the Bible in their own language. When Dr. Geddie died they wrote on the simple monument

over his grave these words: "When he came among us there were no Christians; when he left us there were no heathen."—The first missionaries landed on Samoa in 1830, and soon gathered the entire population into Christian schools. In ten years 30,000 embraced the gospel and heathenism passed rapidly away. The Bible was translated and within seven years an edition of 10,000 copies was exhausted. The natives paid \$15,000 for this edition. They support the native pastors and in addition pay \$6,000 a year to the London Missionary Society. Within one year after the work began at Rarotonga the whole population of the Hervey group, numbering 10,000, had thrown away their idols, and in ten years not a vestige of idolatry was left. John Williams said: "I found them without a written language, and left them reading in their own tongue the wonderful words of God. I found them ignorant of the nature of worship; when I left them I was not aware that there was a house in the islands where family prayer was not observed every morning and evening." Until 1820 the Society Islands vigorously resisted any attempt to impose the new faith upon them. Even the lives of the missionaries were in danger. Now all that is changed. With few exceptions the natives have abandoned their idolatry. They have erected schools and churches, and even send missionaries to other islands. John Williams was killed and eaten at Erromanga. Some time after Mr. Gordon took up the work. In a few years he and his wife were slain. A younger brother of the murdered man sprang into the breach; he in turn was slain. A man by the name of Robertson volunteered for the place left vacant, and won these fierce savages to Christ. Recently Erromanga sent out twenty-five missionaries into the regions beyond, that they might see to whom no tid-

ings of Him came, and that they who had not heard might understand.

John Hunt went to Fiji in 1835. The people were degraded and demonized. As many as a hundred human bodies were cooked at one time. Prisoners were fattened like swine for the slaughter. Dead bodies were dug up that had been buried ten or twelve days and could be cooked only in the form of puddings. Limbs were cut from living men and women and cooked and eaten in the presence of the victims, who had previously been compelled to dig the oven and cut the firewood for this purpose. Living men were buried beside every post of a chief's new house, and must needs stand clasping it while the earth was gradually heaped over their heads. Men were bound hand and foot and laid on the ground to act as rollers when a chief launched a canoe. Whole villages were depopulated simply to supply their neighbors with fresh meat. Now cannibalism is extinct. There is not one avowed heathen left. John Hunt describes the change. For weary months he could say, "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?" More than once did the chief admonish him to be careful how he conducted himself, intimating that white men made good eating; they taste like ripe bananas. But he did not faint, and in due season saw multitudes turning to the Lord. At the close of a great revival he states that the *Te Deum* was chanted with a nobler reality than was ever reached by robed clerks and choristers at a warrior's triumph. "It was the fit victory-song of redeemed souls; and the dark faces quivered with joy as they answered one another, saying, 'We praise thee, O God! we acknowledge thee to be the Lord!'" But when they reached the words, 'Thou art the King of glory, O Christ,' voices

failed and streaming eyes and broken cries of 'Jesus, Jesus!' lifted a more eloquent praise to God." When John Hunt lay dying at the age of thirty-seven, a native offered this prayer: "O Lord, we know that we are very wicked, but spare thy servant. If one must die take me, take ten of us, but spare thy servant to preach Christ to the people." Some time ago a call was made for fifteen missionaries to work in New Guinea. The work was difficult and dangerous; the climate was unhealthful. Many of those who had gone before had been murdered or had died of sickness, yet forty volunteered, and eighteen were sent. In 70 years 300 islands were evangelized and became in turn evangelistic centers.

Samuel Marsden began his work in New Zealand in 1814. In a little while young men and maidens, old men and children, all with one heart and voice were praising God, all offering up daily their morning and evening prayers, all searching the Scriptures to find the way of eternal life, all valuing the word of God above every other gift, all in a greater or less degree bringing forth in their own lives some of the fruits of the Spirit. Bishop Selwyn said, "I seem to see a nation born in a day." Out of a population of 44,000 Maoris, 25,000 are Christians.—Darwin tells of the natives of Tierra del Fuego whom he saw seated on the rocks, throwing their arms wildly around their heads, their long hair streaming in the wind. They seemed to be the troubled spirits of another world. To him it seemed utterly useless to send the gospel to such a set of savages, probably the very lowest of the race. A child was found on the streets of Bristol, England. As he was found on St. Thomas' day, he was called Thomas. As he was found between two bridges he was called Bridges—Thomas Bridges. This boy was educated, became a missionary, and

went to Tierra del Fuego and won the natives to Christ. When Darwin was an old man and his fame filled the world, he learned of the work of this man, and he wrote, "The success of this mission is most wonderful, and charms me, as I had always prophesied utter failure. It is a grand success. I shall feel proud if your committee think fit to elect me an honorary member of the society. I have often said that the progress of Japan was the greatest wonder of the world, but I declare that the progress of the Fuegians is almost equally wonderful. It is truly wonderful about their honesty and their language. I certainly should have predicted that not all the missionaries in the world could have done what has been done." Mr. Darwin was not a Christian, nor a believer in the Divine origin of the Christian religion, but he contributed to the support of this work.—New Guinea was not entered until 1871. The ship that bore the missionaries to that land had some salt beef in the barrels on deck. The natives had never seen salt beef and did not know what to make of it. They said, "This is not kangaroo; this is not pig; this must be human beef." As the barrels were nearly empty they got away as speedily as possible. Already 600 miles of coast-line have been opened; seventy stations have been founded; six languages have been reduced to a written form; sixty young men are preparing to be teachers and twenty-five have gone out. As soon as the gospel touches the hearts of these people they want to go out and teach it to others. A native preacher said, "The time has come for us to be up and doing. Foreigners have brought us the gospel; many have died of fever; several have been speared and tomahawked; now let us carry the gospel to other districts. If we die, it is well; for we die in Christ. If we are murdered, it is well; it is in carrying his

name and love, and it will be for him." In 1871 the people did not know what money was; in 1888 a missionary collection was taken up at one station which amounted to \$300.

As one result of the missionary activity of the present century we can point to 3,000,000 who have been called out of darkness, and to at least 50,000,000 who are more or less enlightened and controlled by the gospel of the grace of God. The Dark Continent is belted with mission stations. Men of God are pressing in from every side and preaching and teaching Jesus the Christ to tribes that know him not. China is dotted with schools and chapels and hospitals. Japan and India have heard the word of life, the gospel of salvation. The people of the islands of the sea are clothed and in their right minds. In Korea and Siam the work has been auspiciously begun. A Korean mandarin states that there are believers in all the provinces. Let it be known and remembered that there remains yet much land to be possessed. "Points of light are visible amid the darkness, like the watch-fires of an invading host, telling us that the advance guard is already in possession." But compared with the vast number yet to be reached, what has been done is only as a drop in the bucket. But when we take into account the shortness of the time we have been in the field and the half-hearted manner in which we have been prosecuting the work, and the obstacles that had to be encountered and overcome, the marvel is that so much has been accomplished. There is stimulus in the thought of success. What has been done shows us that the evangelization of the world is entirely practicable, if we will have faith in God and go forward in obedience to his command. If the church should gird herself for the conflict and put forth all

her strength, she could preach the gospel to every creature in a single generation.

II. Let us consider some of the indirect results. A little book was written in England, entitled, "Are Foreign Missions Doing Any Good?" The writer does not speak of conversions, but of general and social effects. No statistics can convey any adequate idea of the influence of the gospel. The effect is often enormous where there are few or no conversions. The author shows that cruel customs have been abolished, education has been promoted, woman has been assigned her rightful place in society, civilization has been greatly advanced. The writer does not appeal to the testimony of the missionaries, but to well-known public men, to government records, and to the reports of travelers. He refers for proof of his statements to such men as Lord Lawrence, Lord Northbrook, Sir Herbert Edwardes, Sir William Muir, Sir Bartle Frere, the Duke of Buckingham, and many others. Thus Sir Bartle Frere says, "Whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixteen millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe." This same eminent authority adds, "Christianity has in the course of fifty years made its way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on the Continent." Sir Charles Aitchison says, "Apart from the strictly Christian aspect of the question, I should, from a purely administrative point of view, deplore the drying up of Christian liberality to missions as a most

lamentable check to social and moral progress, and a grievous injury to the best interests of the people." Sir Rivers Thompson says, "In my opinion Christian Missions have done more real and lasting good than all other agencies combined. They have been the salt of the country and the true saviors of the Empire." The authorities admit that the labors of the missionaries have been increasing, year by year, the number of loyal, law-abiding citizens—the very foundation of good government. Moreover, some of the most cruel customs of India have been abolished, such as human sacrifices, the burning of widows, the destruction of infants, the exposure of the sick and the dying on the banks of the Ganges, and Juggernaut's car.

The missionaries were the first to undertake the education of women. When Dr. Caldwell opened a school for girls the natives shrugged their shoulders and said, "This fellow will be teaching the cows next." The women were taught that they had no souls and no intellects. This falsehood was beaten in and burned in till the women believed it. Now women compete with the men in the government schools for prizes and get a goodly share of those offered. Dr. Mitchell says it can be told from the appearance of the women at the well whether a village is largely Christianized or not. When it is, the dress of the women is more seemly; their very look is different. Their faces are lighted up with new hope and new joy; it is the hope of immortality; it is the joy of their Lord and is unspeakable and full of glory.—Dr. March says, "One of the first outward results of the new life is seen in the effort to improve their wretched habitations and make them more like Christian homes. I have visited the homes of Christian natives, and the first glance was enough to tell me that something better than Hinduism had touched

the hearts and quickened the minds of the occupants. Neatness and order took the place of filth and confusion; separate apartments had been made for different members of the family; the ground outside had been set with trees and flowers and made attractive to children, that they might be kept from the vice and vulgarity of the heathen village and the common street." India has been profoundly affected by the gospel. The number of conversions does not indicate all that has been accomplished. Chunder Sen said, "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel and move in a Christian atmosphere. Native society is being roused, enlightened and reformed under the influence of Christian education."

Col. Denby, American Minister to China, made it his business to visit every mission in the open ports of China. This inspection satisfied him that the missionaries deserve all possible respect, encouragement and consideration. He found no fault with them except that of excessive zeal. He tells us that Christianity owes them a vast debt. "They have been the educators, physicians and almoners of the Chinese. All over China they have schools and colleges and hospitals. They have spread the Bible broadcast, and have prepared many school-books in Chinese. Commerce and civilization follow where these unselfish pioneers have blazed the way. Leaving all religious questions out of consideration, humanity must honor a class, which, for no pay, or very inadequate pay, devotes itself to charity and philanthropy. It is useless to decry these men or their work. Believe no man when he sneers at the missionaries. The man is simply not posted on the work. I saw a quiet, cheerful woman teaching forty or more Chinese girls. Beneath the shadow of a forbidden city I heard these

girls sing the Psalms of David and 'Home, Sweet Home.' I saw a male teacher teaching forty or more boys. The men and women who put in eight hours a day teaching Chinese children on a salary that barely enables them to live, are heroes and heroines as truly as Grant or Sheridan, Nelson or Farragut." Denby was writing to sinners like himself, and this is his testimony. Said he, "I write as Pliny might write to Trajan, I am a man, and nothing pertaining to human interests is a matter of indifference to me."

Formerly, the terror of the South Sea Islands was the barbarism of the natives. When a ship was wrecked the natives appropriated the cargo, and often murdered the crew. Thus Magellan was killed at the Ladrone Islands, and Cook at the Sandwich Islands. Now it is safe for ships to go wherever a mission has been established. If one is wrecked, the natives exert themselves to save life and property. The change is so great that some ship-owners and navigators have said that the property thus saved to commerce is worth more than it has cost to evangelize these islands. Travelers agree in saying that enormous benefits have followed the labors of the missionaries in the Pacific. Darwin has shown that human sacrifices, and "the power of an idolatrous priesthood, a system of profligacy unparalleled in any part of the world, infanticide, a consequence of that system, bloody wars where the conquerors spared neither women nor children—all these have been abolished; and dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity." The arts of peace, the comforts and conveniences of civilized life have followed. He tells us that the house has been built, the windows framed, the fields plowed, and even the trees grafted by the New Zealander.

A Hottentot was asked what good missionaries had done for him and his people. Said he: "Before they came amongst us, we had no other clothing than filthy sheepskins. Now we are dressed in European manufactures. We had no written language; now we read the Bible in our own tongue, or get it read to us. We were without religion; now we worship God with our families. Then we had no idea of morals; now we are faithful. We were given to profligacy and drunkenness; now industry and sobriety prevail amongst us. We had no property; now the Hottentots of this place have fifty wagons and a great many cattle. We were exposed to be shot like wild beasts, but the missionaries placed themselves between us and the muskets of our enemies." Dr. Lindsay used to say that when a naked Zulu got so far along as to put on a pair of duck pantaloons and a calico shirt, and to sit on a stool nine inches high, he was about nine hundred miles above the nude savages around him.

Wherever missionaries have gone, they have translated the Bible, they have introduced the printing-press and the sewing-machine, they have established churches and schools, they have taught the natives the use of the plow, the reaper, and the flouring-mill; they have fostered commerce and have contributed to national regeneration. Lord Lawrence says: "Where the gospel has not actually converted, it has checked and controlled; where it has not renewed, it has reformed; where it has not sanctified, it has softened and refined. It has everywhere proclaimed the dignity of woman, the sanctity of marriage, and the brotherhood of man." And Livingstone, the prince of missionaries, says that the indirect results alone are worth all that missions have cost.

Sometimes you hear about the failure of missions.

Some men start out with the assumption that missions ought to fail, and then triumphantly conclude that they have failed. It has been urged that missions have failed because the number of converts in any year is not as great as the natural increase of population. The question is not as to the absolute, but as to the relative, increase. Which is increasing the faster, the Christian or the non-Christian people? In India the whole population increased from 1871 to 1881 at the rate of six per cent; the Christian population at the rate of eighty-six per cent. The whole population doubles in a century; the Christian population doubles in a decade. The critic says it is a race between a tortoise and a railway train. So it is, if you change the figure. Heathenism is the tortoise; Christianity is the railway train. The tortoise started several thousand years in advance, but the railway train is catching up, and the tortoise would do well to clear the track. A Hindu Tract sounds an alarm, and calls upon all to resist the attacks of Christians: "The life-blood of our society is fast ebbing away. The mischief under which we labor is owing chiefly to the influence of Christianity, brought steadily and constantly to bear on our national mind. The countless Christian missionaries at work in this country are in a fair way of achieving their object. The unflagging energy and the systematic efforts with which these bodies are working at the foundations of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date. Unless we now shake off our lethargy and be on our guard against the hard blows to which our society is daily exposed, it will surely be turned topsy-turvy in a few generations. Whoever has eyes to see will find that, repulsed at one point, they never give up their

attempt, but assail us at another with renewed and redoubled vigor. Let caste and sectarian differences be forgotten, and let all the people join as one man to banish Christianity from our land." This document calls upon the people to oppose the missionaries in every way possible. If a Christian begins to preach in the bazaar, the Hindus are to begin to speak a few feet away, so that no one may hear the gospel. This frantic appeal shows us how the progress of the Christian religion is regarded by the Hindus. If the talk of the critics was true, and missions a failure, there would be no such an appeal made. It is because Christianity is going on from conquest to conquest, that the orthodox Hindus are alarmed. The Mohammedans speak in the same doleful strain. "You have reached," they say, "such depths of degradation, that Christians, morning and evening, are wiping Islam out, and you sleep. In two or three generations all women, being drawn to the Christian faith, and careless of their own, will go into the churches and become Christians. O Mohammedans! have you not so much shame left as to make you save your wives and daughters, and to cause you to make proper arrangements for their education?" Whatever the critics may say, the non-Christian peoples are not convinced that Christianity is a failure. Every school and chapel and hospital and orphanage and mission home is a fort, and shows that Christ is taking possession of these lands for himself. They mean to these nations what the castles erected by William the Conqueror meant to the people of England.—In India, conversion means expulsion from home and caste; it means financial ruin. Many are convinced of the truth of Christianity who are afraid to confess their faith. Probably ten are convinced for every one baptized. Lord Lawrence says this will go on

till their numbers are sufficiently large to enable them to stand forth and show their faith without becoming outcasts and pariahs. Sir Monier Williams thinks that the part the missionaries have played is as nothing compared with the *role* they are destined to play in the future. The foundations of heathenism are being undermined. It took years to honeycomb Hell-gate rock, and to store the chambers with dynamite; in the twinkling of an eye that obstruction to commerce was removed. It is a curious fact that while some critics are bemoaning the failure of missions, the greatest man India has produced in a century has said that India is already won for Christ. British soldiers and civilians give \$300,000 a year to missions in India. They are on the ground and know the magnitude and the worth of what is being done. When they are retired and return home they serve on the missionary committees and spend days every week in administering this great trust. Men who have led armies, men who have ruled hundreds of millions, sit around the council table in the mission house and give the secretaries the benefit of their experience and knowledge. A non-Christian Hindu has said: "Christ rules British India. . . . If to any army pertains the honor of holding India, that honor, that army, is the army of Christian missionaries, headed by their irresistible Captain, Jesus Christ. Their devotion and self-abnegation, their philanthropy, their love to God, their attachment and allegiance to the truth,—all these have found a place in the gratitude of our countrymen." What have these men done under God? They found widows burned, infants thrown into the Ganges, young men and maidens decked with flowers slain before the goddess Kali, Juggernaut's car crushed hundreds beneath its wheels, lepers were buried alive, children brought

their parents to the river's brink and filled their mouths with mud. These crimes and atrocities have been prohibited by law. Who were the agents that secured these reforms? Missionaries, who were branded as fanatics, and satirized as fools; but they ceased not to denounce these evils till they ceased to exist. It has been well said that to talk of the failure of missions is to talk like an ignorant and a faithless man.

What does the recent aggressiveness of almost every heathen system mean? It means that the leaders feel that their systems are in danger. One said to the missionaries in China: "I will tell you what you have done here. You have given Buddhism a resurrection." In Africa, in India, and in China, Moham-medanism is manifesting new life and vigor. In China alone there have been 100,000 conversions to Moham-medanism. Delhi, it has been said, is a striking instance of the desperate reaction of heathenism in India. The lion is stung at last. If he did not feel the darts, he would still lie dormant. The teachers of these systems feel as the silversmiths in Ephesus felt—their craft is in danger. The men who have turned the world upside down have invaded their territory and threaten to take possession of their temples and their worshipers in the name of the Captain of their salvation. The riots in China are proofs of the success of missions. One of their own prophets said that they would not make all this fuss about nothing.

Sometimes it is asserted that not only are there few converts, but that they are inferior in quality. Critics who have not been on the ground and who know almost nothing of the facts continue to repeat this assertion. This does not agree with the testimony of competent witnesses. Some are not what they ought to be; none are angels, or just men made perfect.

Does this surprise us? We do not have to go to the mission fields to find some who do not honor their Lord. In the early church we find such men as Ananias, Simon Magus, Demas, Alexander, Hymeneus, Philetus and others. As Jannes and Jambres withstood Moses, so there were men of reprobate minds who opposed the truth. In Corinth a crime was committed and gloried in—a crime such as was not named among the heathen. The Galatians were bewitched. The churches of Asia were admonished to repent or their candlesticks would be taken away. These were the exception and not the rule. It was not by such persons that paganism was vanquished and the Roman Empire won to the faith. The same is true in the mission field. The gospel net gathers good and bad. In the same field wheat and tares grow side by side. The men and boys in Uganda who were placed in a crate and burned to a cinder, and who sang praises till their tongues were swollen and they could sing no more, had the courage and the endurance of Daniel, of Latimer and Ridley and Cranmer. Not one of them recanted, even when told that their lives would be spared if they abjured the Christian faith. The head executioner told the king that he had never seen men die so bravely. The martyr church of Madagascar was not made up of rice Christians or rupee Christians. The persecution lasted twenty-six years; in that time ten thousand suffered penalties of different kinds. They were speared, they were beheaded, they were thrown from the Tarpeian rock. But the church increased sevenfold during the persecution. During the Sepoy mutiny Christians were shot from guns, they were cut down by the sword, they died of starvation in the jungles, but only two turned Mohammedans through fear. In the South Seas some converts were told to deny Christ, or to come and be

cooked. Said they, "It is easy to come and be cooked; it is hard to deny Christ." In the Hervey Group hundreds have sacrificed their lives in seeking to carry the gospel to their brethren. At least sixty members of one church perished while acting as missionaries. The converts are so eager to go out that often it has to be decided by lot who shall stay at home. Stanley tells of a convert who was accused of stealing a gun. He said over and over again, "I am a Son of God; I would not steal." In the New York *Independent* there is a report of a critic who said he did not think that the converts were such Christians as they ought to be, for he did not think them *very much above* the average of professing Christians in New England. Of the converts 2,500 have been ordained, 28,000 are teachers and evangelists, and thousands of native schools and churches are self-supporting. Darwin said, "I much suspect that those who have abused or sneered at the missionaries have generally been such as were not very anxious to find the natives moral and intelligent beings." Those who write with such hostility to missions are men who find the missionaries an obstacle to the accomplishment of their evil purposes. R. H. Dana said, "The mere seekers of pleasure, power, or gain, do not like missionary influence."

It is easy to take one set of facts and prove any cause a failure. Cynics have asserted that marriage is a failure. If one reads only the divorce columns in the papers, he will be able to make out his case. If that was all, marriage would be a tremendous failure. But let him go into the millions of happy homes on this earth and he will think differently. Dr. Pinkerton had a lecture in which he showed that in some respects savagery was better than civilization. Some of the evils incident to civilization far surpass any-

thing in savagery. Our liquor traffic, for example, would not be tolerated twenty-four hours by any Mohammedan, heathen, or savage people. But no one thinks savagery better than civilization. Some think and assert that Christianity is a failure. Karl Pearson says, "I for one am ready to put a railing around the ruins, that they may be preserved from desecration, and serve as a landmark." It is easy to disparage and to deny anything. It has been shown that the Great Chinese Wall is a myth, that the Gulf Stream is a myth. If some one should demonstrate that Plymouth Rock is a myth, that Bunker Hill is a myth, that the Rocky Mountains are a myth, it need not shock any one. Skeptics have demonstrated that the Bible is a string of cradle myths, but it is filling the world with light and warmth and goodness, and showing its Divine origin by its historic effects. The servants of the Most High are pressing into every land, and wherever they go souls are won and the desert blossoms like the garden of the Lord. The men who are in this work are confident of ultimate triumph. Nothing can induce them to accept any other service. They may sow in tears, but they shall reap in joy. Failure is impossible, for the mouth of the Lord hath spoken it.

Bishop Lightfoot said that History is an excellent cordial for drooping courage. We sometimes think the Apostles carried everything before them. This is not the fact. It took four centuries to convert the Empire; it took a thousand years more to convert Europe. It is estimated that at the close of the first century there were 500,000 Christians; Warneck puts the number at 300,000. It took two centuries to convert England. There were not more than 250,000 Saxons accessible to Augustine. He began with forty associates. In view of these facts it ought not to sur-

prise us if everything has not been done in fifty or in a hundred years. The talk of failure has been heard from the first. It was never true. There is less ground for such talk now than ever. In 1879 President Seelye said: "Never before has the gospel wrought such great and speedy changes as during the past seven years in Japan. It is not only the most remarkable chapter in the history of modern missions, but there is nothing in the history of the world to compare with it. We talk about the early triumphs of Christianity, but the early records of the church, bright as they may be, pale in the light of what is taking place before our eyes at the present time." Pier-son says: "Converts multiply and churches are gathered in the most discouraging fields, until India becomes a starry firmament of mission stations; Turkey is planted with mission crosses from the Golden Horn to the Tigris; Syria sends Arabic Testaments to the bounds of the Moslem world; Japan takes giant strides toward a Christian civilization; Polynesia's isles lift church spires, thousands in number, toward the sky; Africa is crossed with a chain of gospel outposts; and even Papal lands welcome the Bible and the Protestant preacher." The testimony of those best qualified to speak is that so far from having failed, there is no work of God which has received so absolute, so unprecedented a blessing. It is not necessary now to meet the old cry, "There are no results." We are surprised, not at the scantiness of the results, but at their overwhelming grandeur, compared with the scantiness of the efforts which have been put forth. The results far surpass anything that we had a right to expect even in our wildest dreams. This is the Lord's doing, and it is marvelous in our eyes.



MARTYRS.

MISS SUE A. ROBINSON of India.

MRS. JOSEPHINE W. SMITH of Japan.

MRS. CARRIE LOOS WILLIAMS of China.

V.

THE HEROISM OF MISSIONS.

MEN that have hazarded their lives for the name of our Lord Jesus Christ.
—*Acts* xv. 26.

MISSIONARIES represent the heroic element in Christianity. The prince of missionaries, giving a catalogue of his experiences, said, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Afterwards he sealed his testimony with his blood. Many of those who caught his spirit and carried on his work have had similar experiences. Boniface was slain by pagans in Friesland; Adalbert and Bruno shared the same fate in Prussia; Raimund Lull was stoned in North Africa; John Williams was clubbed to death and eaten in Erromanga; Bishop Hannington was slain by the savage king of Uganda. Many have not been called to die for the sake of the Name, but their lives have been quite as heroic as those who have. To all the words of the text are applicable—"They hazarded their lives for the name of our Lord Jesus Christ." I am to speak of the

Heroism of Missions. I shall select some modern workers in the missionary field to illustrate this theme.

I. When William Carey began to urge that it was the duty of the church to attempt to send the gospel to the heathen, he was laughed to scorn. The men that ought to have stood by him and encouraged him, regarded him with coldness and distrust. They said that he was a well-meaning, but a weak-minded brother. They felt it to be their duty to render all his plans and efforts of none effect. His wife thought he was going to India on a fool's errand, and declared that she would never consent to go with him. The East India Company looked upon him as a dangerous man and refused him passage in any of their ships. When he reached India in spite of them they refused to let him settle in any part of the country under their control. When he turned aside and settled in Serampore among the Danes, the Company followed him up, and tried to prevail upon the Danes to expel him out of their coasts. For years everything seemed against him. He had to contend with poverty, fever, and bereavement. His wife was insane for twelve years. The church at home did not care whether he lived or died; in fact, it would have felt relieved if he had died. He was obliged to labor in an indigo factory to support himself and family. Through all these discouragements he did not bate a jot of heart or hope, but still bore up and pressed right onward. Carey was

“One who never turned his back, but marched breast forward,
 Never doubted clouds would break,
 Never dreamed, tho' right were worsted, wrong would
 triumph,
 Held we fall to rise, are baffled to fight better,
 Sleep to awake.”

He set up a printing press in a corner of the fac-

tory. The natives called it his god. When he was at work with it, they thought he was performing his devotions. As he had opportunity he went out and preached through the cities and villages. After seven years of toil and self-sacrifice he baptized one convert. This one was soon followed by others. The special work to which he gave his life was the translation of the Scriptures. He translated the word of God, in whole or in part, into forty different dialects. He had to construct his own grammars and lexicons. At that time printing was unknown in Bengal. After he had begun to make good progress in the work his printing office was destroyed by fire. Buildings, type, paper, press, Sanscrit and other translations were consumed. Fifty thousand dollars' worth of property perished. Though cast down by this calamity, he did not give up in despair. He went to work again and in seven months his translations were completed a second time. While serving the society as a missionary, he earned in the employment of the British government \$200,000. He lived on a dollar a week, and sent another dollar a week to some needy relatives at home; the rest of this magnificent sum he gave to carry on the work of the mission. Carey was not a brilliant man. He used to say, "I can plod." It was his unwearied industry that accomplished so much. Towards the close of his life learned societies honored themselves in admitting him to membership. The man who had been sneered at as "a consecrated cobbler" was recognized as a great scholar and a great philanthropist.

William Carey could say with Paul, "I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me." When he was about to die, Alexander Duff arrived fresh from the Scottish universities. The young student called on the aged saint

and hero. He spoke eloquently to the dying man of all that he had done in India. After prayer Carey called Duff to him and said, "You have been talking about Dr. Carey and about what Dr. Carey did; say nothing more about Dr. Carey, but talk about Dr. Carey's Savior." Self was obliterated. He thought only of Christ and his salvation. He gave orders that these lines should be written on his tomb:

"A wretched, poor and helpless worm,
On thy kind arms I fall."

II. Robert Morrison was the first Protestant missionary to enter China. It was his sense of duty that made him a missionary. Duty was his polestar. He had no craving for a life of ease and comfort. His prayer was that God would thrust him out into that part of the field where the difficulties were most numerous, and to all human thought most insurmountable. His prayer was answered, for he was sent to China. On the voyage the ship-captain asked him if he really expected to make any impression on the idolatry of China. He said, "No; but I expect that God will." He found on his arrival that he could not preach in public. He became a clerk in a mercantile house, and afterwards held the position of interpreter to the East India Company. He expended his strength in translating the Scriptures and in preparing a dictionary of the language. His translation was done in secret. It was in a deep cellar by the aid of a dim lamp that he gave the Word of God to the Chinese in their own tongue. It took him twelve years to complete this task. "With a patience that refused to be conquered, a diligence that never tired, a caution that always trembled, and studious habits that spontaneously sought retirement," he did the Lord's work in that strange land. For years he had no associate. His inspiration was this, "It is my

duty." Morrison was a wise master-builder, and laid the foundation upon which his successors have built. He lived to see only three or four converts, but his faith was not shaken. In his last letter he said, "The Lord reigneth."

III. Adoniram Judson was highly gifted and well educated. He might have remained at home and lived a useful life. He was offered the pastorate of one of the largest churches in Boston. He felt that his work was to be done far from Boston, and declined the tempting offer. On his way to India he began to study the subject of baptism. Carey was in India, and Carey was a Baptist. Judson wanted to be able to convince him of the error of his way and to turn him from it. But before he reached India he discovered that he himself was wrong, and that Carey was right. What was he to do? He had been sent out by the American Board. The Baptists at that time had no Society. Judson was not a man to temporize when he saw the path of duty. He resolved to walk in it and to leave the results with God. On his arrival he was baptized by Carey. By that act he cut himself off from the Board that had sent him out. That was not the end of his troubles; it was rather the beginning of them. He was not allowed to settle in India. The authorities decided that he and his associates must return to England in a fleet about to sail. As they had forfeited all claims to clemency, they must go as steerage passengers. Judson got by stealth to the Isle of France, and from the Isle of France to Burmah. He preached in Rangoon for seven years without a single interested hearer. He was asked by friends at home as to the prospect of success. He replied, "They are as bright as the promises of a God that cannot lie." When urged to seek a more fruitful field he said: "If there were a ship in the harbor

ready to bear me to any part of the world, and I could go with the approbation of all my friends, I would rather die than embark." And when urged still further he said: "I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire on the globe." On the fly-leaf of his hymn-book he wrote:

"In joy or sorrow, health or pain,
Our course be onward still;
We sow on Burmah's barren plain,
We reap on Zion's hill."

Hoping to increase his usefulness he removed to Ava. While there he was suspected of being a spy in the employment of England. He was arrested and cast into the death prison, where he wore three pairs of fetters for nine months, and five pairs for two months, and one pair for six months. At night his feet were fastened together and a bamboo pole placed between them and raised several feet from the ground. His shoulders rested on the floor, while his feet were high in the air. The position was too uncomfortable for sleep, but not sufficiently uncomfortable to cause death. The prison abounded in filth and vermin. There and thus he lived all these weary months. He was in perpetual suspense. Every morning he heard the executioners grinding their knives, and then saw them coming in to select their next victim. He did not know but he might be selected at any time.

Great as was his heroism, that of his wife was quite as great. Once when he left home to seek a place where he could labor to better advantage, expecting to be gone only a few days, he was detained seven months. She remained at her post like a sentinel, though she did not know whether he was dead or

alive. Meanwhile the cholera broke out, and the other members of the mission fled. They begged her to go with them, but she declined. She said, "He may return, and if he does he will be disappointed if he does not find me." When Mr. Judson was arrested she hid his translation of the New Testament, and thereby preserved it for the perishing millions of Burmah. She went to the prison every day, and won all hearts by the beauty and nobleness of her character. Even the savage jailers respected and revered her. The prisoners called her the angel of the prison. And when her husband was sent by night to Oung-pen-la, she followed the next morning, guiding her course by the bloody footprints in the sand. You talk of Florence Nightingale, who went to the Crimea to nurse the sick and the dying; of Grace Darling, who went in her lifeboat to rescue shipwrecked mariners: here was a grander heroine than either. Here was a woman worthy to stand beside Queen Esther. Here is one who shows in her own life "how divine a thing a woman may be made." It was largely through her sympathy and assistance that Judson was able to endure all so bravely. Only once did he show any sign of weakness. On his birthday she made a pie of buffalo beef and plantain. This reminded him of home, of its freedom, and of its joys. His feelings overcame him, and he never tasted the pie. At all other times he was strong and courageous. He could kiss his infant child through the prison bars. He could endure all that was inflicted upon him for Christ's sake. He lived to see of the travail of his soul and was satisfied. He lived to say, "I eat the rice and fruits cultivated by Christian hands, look on the fields of Christians, and see no dwellings but those of Christian families." When he visited America after an absence of thirty years, he was received

as a conqueror. The world delighted to do him honor. But he did not remain long. He hastened back to his beloved Burmah.

Some friends were once discussing the greatest pleasure they had ever experienced. After listening to all they had to say, he said, "What would you think of floating down the Irawaddy on a calm, moon-light evening, with your wife at your side, and your child in your arms, free, all free? But it needs twenty-one months of qualification in a Burman prison to understand what that means. But I never regret the twenty-one months when I think of that one delicious thrill." Judson's name is immortal. Theodore Parker said that if the cause of missions had done no more than produce such a character as that of Judson, it would have been worth all it cost. He died at sea, and was buried in the ocean. The Burman church is his imperishable monument: his record is in the Book of Life.

IV. In his work in South Africa Robert Moffat had to endure privations of every kind. On his arrival he could find no one to teach him the language. He left home and lived for months among the natives. He hunted, he ate, he drank, he slept with them till he mastered their language sufficiently well to preach to them in it. Referring to his experiences among the natives, he used to say that "a missionary needed a strong stomach as well as a warm heart." His salary was only one hundred and twenty dollars a year. He had to provide largely for his own needs. He was carpenter, smith, cooper, tailor, shoemaker, miller, baker, and almost everything else. The people whom he sought to benefit annoyed him constantly. When his crop was ripe they carried off a great part of it in open day. They stole his sheep from the fold at night, or drove them while grazing in

the day-time. They turned aside the water which he had brought from the river with great labor to irrigate his fields. No tool could be left lying about for a minute. The kitchen utensils were taken regularly to church to prevent the natives from appropriating them to their own use. The pots and pans were placed on the pulpit during the service. The pulpit served as a pantry for the time. A new missionary thought he would trust the natives more than Moffat had done. He left some meat in the pot while the family went to church. On his return he found the meat gone and a stone in its place.—Mary Moffat had to do her own house-work. It was difficult to get a nurse to take care of her baby. The only covering the nurse wished to wear was a coat of grease and paint. It was an act of condescension to wear anything that was given her. When she was offended she would hurl the baby across the room at Mrs. Moffat's head, and dart away muttering words of defiance.

The cleanliness of the missionaries was a source of constant amusement to the natives. They would say, "Your customs may be very good for you, but I do not see that they fill the stomach." Darkness covered the land, and gross darkness the people. They were utterly brutish. If the rain failed and the country was burned up, the blame was laid at the missionary's door. It was because he was teaching strange doctrines among them, such as their fathers never knew. The rain-makers foresaw that their craft was in danger, and they led the opposition. The public mind was averse to the residence of a missionary in the country. In a time of severe drought a council was held in which the chief decided that Moffat and his associates should leave. The mission-

aries were given to understand that violent measures would be resorted to in case they disobeyed the order. Moffat told them that they had felt reluctant to leave, and were now more than ever resolved to abide at their post. He told them that they might shed their blood, or burn them out. Baring his breast to them he told them that they might thrust in their spears, if they wished; he would not leave. The chief man shook his head and said to his companions, "These men must have ten lives, when they are so fearless of death." Often he listened to a serenade from jackals and hyenas. But Moffat was not dismayed. He felt that patient continuance in well-doing would be rewarded in good time. He felt with John Eliot that prayer and pains, with faith in the Lord Jesus, will accomplish anything. He might not live to see it, but the change would come. He said once, "I scarcely expect to see the thick gloom dispelled by the Sun of righteousness, but I feel confident it will come, because all the promises of God are yea and amen in Christ Jesus." For eleven years he labored amid difficulties and discouragements of every kind, and saw no spiritual fruit. Then the change came. The people began to believe his message. Their songs and dances ceased. Instead were heard the songs of Zion and the outpouring of the soul in impassioned prayers. Idleness gave place to industry. The once naked and filthy savages were decently clothed. They built comfortable homes and cultivated their fields. The success far exceeded the hopes of the missionary. For years he was forced to say, "Who hath believed our report, and to whom has the arm of the Lord been revealed?" The time came when he could say, "Here am I, and the children whom thou has given me." His devoted wife, writing to a friend at home, said, "You can hardly conceive how I feel when I sit

in the house of God, surrounded with the natives. Though my situation may be despicable and mean in the eyes of the world, I feel that an honor has been conferred upon me which the kings of the earth could not have done me. I am happy, remarkably happy, though the present place of my habitation is a single room, with a mud wall and a mud floor." These faithful and heroic missionaries labored over fifty years for the redemption of Africa, and their labors were not in vain in the Lord.

V. David Livingstone was the child of poor and pious parents. When a lad he went to work in a cotton factory. While he earned his wages faithfully, he had a book on the spinning-jenny. Though he had never more than a minute at a time he used those moments in gathering stores of knowledge which he afterwards turned to such good account. With a part of his first week's wages he bought a Latin grammar. He went to night-school from eight to ten, studied at home from ten to twelve, and was at his place in the morning at six. When he gave himself to the Lord he felt that the salvation of men ought to be his chief concern. He resolved to give all his earnings to the cause of missions beyond his necessary living expenses. Soon after he gave himself. His heart went out to the lost sheep in the wilderness for whom no man cared. It was the claim of so many of his fellow-creatures that led him to volunteer. He became the associate, and afterward the son-in-law, of Robert Moffat. He was jack of all trades, and his wife was maid of all work. When he undertook to build a house he had to make his own brick; he had to go to the forest and cut his own timber. He was as destitute of every convenience as Robinson Crusoe. He said, "We preach to people who do not know but they are beasts, who have no idea of God as a personal agent, or of sin ex-

cept as an offense against each other." His great work was to open Africa to the gospel and to commerce. He traveled thousands of miles among wild beasts and among still more savage men. His motto was, "Fear God and work hard." No difficulties could arrest or dishearten him. Said he, "I encourage myself in God, and go forward." To the Directors of the Society he said, "I am ready to go any where, provided it is forward." When his wife died he said, "I shall continue my work, though it is with a darkened horizon I set about it." Livingstone was a missionary first and last and always. He said, "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If any thing I have will advance the interests of that kingdom, it shall be given or kept, as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity." On the last birthday but one he wrote in his diary these words, "My Jesus, my King, my life, my all, I again dedicate my whole self to thee." We read of him that he was often lone and footsore from his long journeys, hungry and thirsty, dreaming of feasts with the fever-dreams of starvation, prostrated by pneumonia and African fever, suffering excruciating pain, his cheeks fallen in, his mouth almost toothless with eating hard, uncooked maize, his constitution ruined at the age of fifty-seven, yet nothing could cause him to give up the work he had in hand. He would make a way for the gospel, though he should make it like Winkelried, by burying the hostile spears in his own breast. Once he had an encounter with a lion and barely escaped with his life. He was shaken by the huge brute as a rat by a terrier. His arm was crushed and maimed for life. It was by the marks of the

beast in his flesh that his body was identified when brought to England for burial.

When Stanley found him he had not heard from the outside world for two years. In that time the Franco-Prussian war had been fought and the map of Europe changed. Livingstone knew nothing of these events. Stanley wanted him to accompany him home. He felt that his work was not done, and he could not go. When his strength was exhausted, he said to his servants, "Build me a hut." They did so. He retired for the night. The next morning they found him dead. He had died on his knees, pouring out his soul to God in the fervor and passion of prayer for that dark land. His servants were so impressed with his life that they wrapped his body in leaves and covered it with pitch; "they carried it on their shoulders for six months; they cut their way through impenetrable thickets; they fought hostile tribes; they swam swollen rivers; and at last a remnant of the number stood at the door of the Mission House in Zanzibar and said, 'We have brought the man of God to be buried among his people.'"

He was taken to England in one of her battle-ships. He was laid to rest in Westminster Abbey, revered and lamented by the whole civilized world. His tomb is not far from where rests all that was mortal of Sir Isaac Newton. On it are the words, almost the last he wrote, "All I can say in my solitude is this: May God's richest blessing come down on every one, American, Englishmen, Turk, who will help to heal this open sore of the world." Livingstone saw no mission established and no souls won as a result of his life of devotion; he died without knowing the source of either the Nile or the Congo; but, like Moses, he beheld the promised land from Pisgah. He never doubted as to the success of his work. His heroic life and

pathetic death have borne fruit far beyond what even he dared to anticipate. David Livingstone was the bravest and noblest spirit of the age in which he lived. At one time Stanley was as much opposed to missions as the biggest atheist in London. After he knew Livingstone his desire was to take up his work of redeeming Africa from its forlornness and squalid poverty, initiating true missionary enterprise.

VI. John Coleridge Patteson was born to honor and affluence. In college he was the leader in all athletic sports. He might have spent a useful and happy life among his friends and kindred. He turned his back upon the most flattering prospects at home, and went to the South Sea Islands. This brilliant genius gave his life to Christianize and civilize savages. The people had a great many different dialects. Some one said that they came directly from the Tower of Babel, and had been multiplying their tongues ever since. Patteson reduced thirty or forty to a written form. He took a number of boys and fed and clothed and educated them. If they were sick, he nursed them; if they died, he buried them tenderly. At night he rolled up his coat for a pillow and slept among his boys as sweetly as Jacob did at Bethel. In seeking to bring again the outcast and to save the lost, his life was often in peril, but he kept right on with his work. His times were in God's hand. At the age of fifty-seven he was killed in retaliation for some young men who had been stolen by slave-traders. These slave-traders made a yacht like his. They dressed the sailors like clergymen. They placed the cross at the masthead. They visited an island, and by signs and presents won the confidence of the people. They persuaded some of the young men to go on board. When they did, they sailed away and sold their captives as slaves. Bishop Patteson soon after visited

the same island. The natives suspected that he was engaged in the same business. They drove a spear through his heart for every boy that had been taken. On the spot where he fell there now stands a house of worship. The very men that did this evil deed are believers. Max Müller, speaking of Patteson, said that there was no one whose memory he so revered, there was no one by whose friendship he felt so humbled. "To have known such a man is one of life's greatest blessings. In his life of purity, unselfishness, and devotion to man, and faith in a higher world, those who have eyes to see may read the best, the most real imitation of Christ." Like Judson, Patteson gave his entire inheritance to the cause of missions.

VII. John Hunt was the Apostle of Fiji. On his arrival he found that two-thirds of the children born were killed in infancy to save their parents the trouble of rearing them. Every village had an officer whose business it was to dispatch the innocents. Cannibalism was universal. The people were proud of that fact. They gloried in their shame. Dead bodies were given to children to hew and hack. Mothers rubbed human flesh over the lips of infants to create a relish for blood. It was no uncommon thing for a chief to select his best wife or his tenderest child for a feast. The payment of a tax, the burial of the dead, the building of a canoe, were all accompanied with a cannibalistic feast. It was among such savages that John Hunt was called to labor. It is said that the only reason that he was not killed and cooked and eaten was that he was so poor they did not think his bones worth the trouble of picking them. He preached Christ to them, and gave them the Scriptures in their own language. At the London Missionary Conference James Calvert said: "The

Jubilee of the mission was lately held. Fifty years previously in all Fiji there was not a single Christian; now there is not an avowed heathen left." Cannibalism has for some years been wholly extinct, and the memorable customs of barbarity and cruelty have disappeared. Behold, what hath God wrought! Instead of the briar has sprung up the myrtle tree; and it is to the Lord for a name, an everlasting sign that shall not be cut off.

VIII. The record of John Williams' work reads like an additional chapter to the book of Acts. He could not content himself within the limits of a single reef. He wanted to reach every island that was without the gospel. He gave the people a code of laws; he introduced trial by jury; and taught them many other useful things. But he felt that nothing but the gospel could elevate any people. The spread of the gospel was his main work. His motto was, "Try and trust. You know not what you can or can not effect, until you try; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities will be afforded which you never anticipated." He needed a ship in which he could go from one group to another. The Society being unable to buy a ship, he built one. It was a great undertaking, but he succeeded. In this he carried the gospel to islands two thousand miles from Tahiti. His work was eminently efficient. Some visitors thought the converts were parrots repeating what they had been told to say. After a most searching examination lasting for several hours they confessed that they were mistaken. Williams found the people ignorant and superstitious and cruel. Infanticide was so prevalent that he never found a mother who had not destroyed some of her children, and frequently as many as from

five to ten. Selecting three at random, he asked how many they had destroyed. The first said *nine*; the second, *seven*; the third, *five*. Another admitted that she had destroyed *sixteen*. An aged chieftain said, "I shall die childless, although I have been the father of *nineteen* children." The dark places of the earth are full of the habitations of cruelty. Williams fell, as did Patteson, a victim of the slave trade. The man that killed him has since become a Christian and surrendered the club he used.

IX. The history of missions abounds in illustrations of heroism. Henry Martyn used to say, "Here am I alone, with no one to say I wish you good luck in the name of the Lord." He wanted to complete his translation of the New Testament before the end came. His motto was, "Let me burn out for God." Dying at thirty-four, the fragrance of his life has filled the world. Sir James Stephen speaks of him as the most heroic character since the days of Queen Elizabeth. Hannington was weakened by exposure, by fever, by hunger; he was a subject of mockery, a spectacle for derision; but his courage and cheer endured to the end. The day before he was murdered he wrote in his diary, "A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet." Amidst the horrors of his prison hut—the wounds, the fever, the stench, the filth, the brutal clamor of his jailers—more than conqueror; his last meditation the words, "I will magnify thee, O Lord, for thou hast set me up, and hast not made my foes to triumph over me." When Mackay was leaving for Uganda he said it was likely that some of them might die before six months. He might be the first to fall. When the news came they were not to be cast down, but send some one else immediately to take his place. This was the man of whom it was

said that he built, cut type, translated, printed, engineered, navigated, diplomatized, denounced evil, preached the gospel, acted schoolmaster and doctor, befriended Emin, Junker and Stanley, protected the brave Christian boys, and won a church in the wilderness, through baptisms of blood and fire. In the dark days he was urged to give up the missions. He wrote home, "I am alone, with no European companionship, except my books and the graves of my departed companions. What a suggestion; to give up the mission! Are you joking? If you tell me that such a suggestion has been made, I can only answer, Never!"

The savage king had murdered his bishop, burned his pupils, strangled his converts, clubbed his dark friends to death, and then turned his eye on him. Yet he went on with his work bravely and uncomplainingly. He taught his little flock to show forth God's loving kindness in the morning and his faithfulness every night. He said, "From this land where Satan is supreme, where bloodshed abounds, where the darkness is darkest, there comes to the church of Christ the call to dare and do." The *London Times* said, "No such story of heroism has ever been told in our day." Golaz and his young wife died within a year after reaching Senegambia. To the friend that wiped the death-damp from his brow he said, "Tell the church not to be discouraged if the first laborers fall in the field. *Their graves will mark the way for their successors*, who will march past them with great strides." Young McCall spoke in the same strain: "Lord, I gave myself, body, mind and soul to thee. I consecrated my whole life and being to thy service, and now, if it please thee to take myself, *instead of the work* which I would do for thee, what is that to me? Thy will be done." Captain Allen Gardiner and his crew perished in Patagonia. They starved

among the people whom they sought to save. In his diary or on the rocks he wrote: "Poor and weak as we are, our boat is a very Bethel to our souls, for we feel and know that God is here. Asleep or awake, I am, beyond the power of expression, happy." "Should we languish and die here, I beseech thee, O Lord, to raise up others and send forth laborers into the harvest." Over the place in which he lay down to die, he wrote, "My soul, wait thou upon God, for all my expectation is from him!" Friends would persuade Xavier to remain at home because of the perils in the way. His answer put into verse, runs:

"Hush, ye! close your dismal story!
 What to me are tempests wild?
 Heroes on their way to glory
 Mind not pastimes for a child.
 Blow, ye winds, North, South, East, West!
 'Tis for souls of men I'm sailing,
 And there's calm within my breast
 While the storm is round me wailing."

The Jesuits sent out men and women as brave as those that made that famous charge at Balaclava. Often they had no home but the world, no bed but the ground, no food but what Providence sent them day by day, and no other thought but to do and suffer for the glory of Jesus Christ and for the eternal happiness of those who believe in his name. The Indians burnt many of them at the stake; others they carved alive. They died without a murmur.—In Greenland, Labrador, and Sub-Arctic Canada there are souls as heroic as any of these. They live on the same food as their dogs. They get mail once or twice a year. Few luxuries reach the Mackenzie River or the Athabasca Lake. These workers seldom go home. They do not complain of their hardships; on the contrary they glory in them. Africa has been called "The Missionary's grave." The Church Mi-

sionary Society in twenty years sent eighty-five missionaries to Sierra Leone. In that period fifty-four died and fourteen returned home in broken health. Another society sent out eighty-six in twenty years. Of these forty-two died, whilst several were compelled to return on account of the failure of health. One mission lost ninety-one workers in forty-eight years. Of the Comber family, six laid down their lives for Africa. "A chain of graves stretches over the land, all brightened with the glow of consecrated lives and martyr deaths, telling at what cost the Church of Christ has gone forth to the redemption of Africa."

Canon Taylor and others speak of the missionaries as mercenaries, as hirelings, and not heroes. No sane man goes out because of the pecuniary compensation, or because missionary life is a picnic. He goes from the constraint of the love of Christ. The *Quarterly Review* says: "Think of French, the seven-tongued man of Lahore, the founder of half a dozen Indian colleges, working sixteen hours a day, knows Arabic, Urdu, Persian, Sanscrit, Hindi, refusing to use a carriage because a missionary should go on foot, and then after forty years' labor resigns the episcopate and starting in his sixty-seventh year as a simple missionary to the Mohammedans, in perhaps the most arduous and dangerous post that could be found on earth! Think of Caldwells' fifty-three years of unremitting toil, during which his flock increased from 6,000 to 100,000! At once priest and leader, teacher and organizer, he found the native converts sneered at as rice Christians; he so raised them that the Director of Publication in Madras declared shortly before his death that they would before long engross the chief professional positions in South India. The careers of Horden in the Hudson Bay Territory,

and Bompas in Athabasca, are almost, if not altogether, as splendid. Speaking of Paton, Selwyn said, 'Talk of bravery! Talk of heroism! The man who leads a forlorn hope is a coward in comparison with him who on Tanna, thus alone, without a sustaining look or cheering word from one of his own race, regards it as his duty to hold on in the face of such dangers.' The Moravians in Greenland were obliged to eat shellfish and seaweed and tallow candles, and were thankful when they could get some trainoil to mix with their scanty morsel of oatmeal. Kane was praised for enduring hardships not worthy to be compared with these. Hirelings, are they? Our Society has men in its employment who could be earning \$10,000 a year at home. It has men in the field who receive less than half the churches would be glad to pay them. Call the roll of missionaries, beginning with Paul and coming down to our own day. It will be seen that no nobler names are to be found anywhere. The workers on the mission field are qualified to fill and adorn any sphere. They are the messengers of the churches; they are the glory of Christ. The Lieutenant-Governor of Bengal, Sir Charles Elliott, said, "I for one should feel it a never-ceasing source of regret if I lost any opportunity of expressing the admiration which I feel for the self-sacrificing and devoted lives of missionaries spent in this country under circumstances of much trial and physical suffering, actuated by no hope of gain, and stimulated by no reward from men—such lives serve as a standard and example which all of us would wish to follow."

X. These workers were unconscious of the heroism and grandeur of their lives. They thought only of their duty to Christ, and they found their joy in seeking to please him. They are doing the Lord's

work, and they have entered into his joy. Carey was known as "the cheerful old man." He said: "I am perfectly at home as a missionary, and rejoice that God has given me this honor, that I should preach among the Gentiles the unsearchable riches of Christ. If, like David, I am only an instrument for gathering materials, and another build the house, I trust my joy will be none the less." When his son entered the service of the government he said, "Felix has dwindled into an ambassador." Moffat wished that he had a thousand lives and a thousand bodies: all of them would be devoted to no other employment than that of preaching the gospel to those who have never known the joyful sound. He regretted he could not be put into that fabled machine and be ground out again a young man. On one occasion a child asked him to write in her album. He wrote these lines:

"My album is the savage breast,
Where passion reigns and tempests rest,
Without one ray of light:
To write the name of Jesus there,
To point to worlds both bright and fair,
And see the savage bow in prayer,
Is my supreme delight."

Livingstone said, "I never made a sacrifice." He regarded sickness, anxiety, danger, suffering, as nothing compared with the glory that shall be revealed in us. It was a privilege, rather. His work gave him a consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter. Patteson told the Society not to send out any one who thought he was making a great sacrifice, or that he was condescending in going; a man of that sort would do more harm than good. "But send the right man, and what a welcome we shall give him, and what joy he will find in his work!" After fifty years of unceasing labor in India, Schwartz left it as his dying

testimony that the work of a missionary is the most honorable and blessed service in which any human being can be employed in this world.

XI. What heroism are we showing at home? The fields need men and women of character and capacity and culture. The work is hard. It is for this very reason that it appeals so strongly to those who are young and chivalrous. Carlyle said: "It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heavens as a God-made man, that the poorest son of Adam dimly longs. They wrong man greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death, are the *allurements* that act on the heart of man. Not happiness, but something higher." Is it not so? The soldiers of Garibaldi were on the point of mutiny. They detailed to him their losses and helplessness, and asked, "What shall we have if we follow you further?" The answer was, "More hunger, cold, thirst, wounds; more of you will fall in battle; many of you will never see your homes again." The brave men leaped up, "We are the men! Lead us on!" The mission field has few sugar-plums to offer. It calls for heroes and heroines—men and women who can endure hardness as good soldiers of Jesus Christ.

XII. The same heroism is needed in those who "tarry by the stuff." They must support those who go. The Lord's work needs some heroic giving. There are instances of such giving, but they are rare. One teacher in Scotland has a salary of one thousand dollars. She lives on half that, and with the other half sustains a substitute in China. If all the Christians in the world would give one cent a day each, their gifts would exceed one hundred million dollars. That is nearly ten times as much as they do give.

Who shall say that one cent a day on an average is too much to give? We talk about our sacrifices; it is doubtful if one Christian in ten thousand ever made a sacrifice for this work. We give our cheese-parings; we give our pork rinds; we give the crumbs that fall from our table; we give what we never feel. Who dare say that such giving is worthy to be called a sacrifice? The State of Ohio pays ten times as much in a year for drink as the whole world pays for missions. Are the drinking people of Ohio ten times as rich as all Christendom? By no manner of means. There is a community of 418 souls in the Black Forest who support twenty of their own sons and daughters in the field. If we gave in proportion, there would be a superabundance in the Lord's treasury. What is needed is that all believers everywhere should make the work of missions the one work to which they shall consecrate their lives and their all. If we shall do this, the Scripture will soon be fulfilled:

“They shall see, to whom no tidings of Him came,
And they that have not heard shall understand.”



WORKERS IN TURKEY AND SCANDINAVIA.*

DR. A. HOLCK, Copenhagen, Denmark.
 G. N. SHISHMANIAN, Constantinople, Turkey. DR. GARABED KEVORKIAN, Marsivan, Turkey.
 Mr. and Mrs. FILIAN, Workers in Turkey.

*See Appendix for a brief account of each worker.

VI.

THE TRANSFORMING POWER OF THE GOSPEL.

I AM not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Rom.* i. 16.

THE word translated “power” is the Greek word for “dynamite.” The Spirit declares that the gospel is God’s dynamite. History confirms the statement that it is able to save every one that believes. Thus far no soul has been found so dark and so brutish that the gospel could not enlighten and ennoble and make make him worthy to be a partaker of the inheritance of the saints in light. This is the truth I wish to illustrate.

I. Let us consider some of the triumphs won by the gospel in the most difficult fields. Canon Kingsley thought the people of Africa could not take in the gospel; he spoke of them as poor brutes in human shape, and felt that they must perish off the face of the earth like brute beasts. The Portuguese regarded the Hottentots as a race of apes, and wrote over their church doors: “Dogs and Hottentots not admitted.” The Zulu sold his children for cattle. He slept in a kraal that was but little better than a dog kennel. In the morning he crept out to stay his hunger by living like a jackal, on the leavings of the lion, or by feeding like the vulture on carrion. The Kaffir made his mother carry burdens like a packhorse, and dig in the ground like a slave. When she was worn out with

age and work he exposed her to be devoured by wild beasts. There are now over 700 ordained missionaries and 7,500 ordained and unordained native preachers in Africa, with 800,000 adherents to Christianity under their care. The Kaffirs have not only received the truth, but have organized a society to carry it into the regions beyond. The Kaffir cares for his mother in her old age as she cared for him in his infancy. The Zulu lives in a framed house, wears garments of cloth, supports schools and churches, and is ready to take his place in the forward march of nations. Dr. Prichard said: "It is indeed surprising, after all that we have heard of the sloth and brutal sensuality of the Hottentots, to learn that no other uncivilized race has given a more willing ear to the preaching of Christianity, and that none has been more strikingly and splendidly impressed by its reception." Moffat tells us of Africaner. He was outlawed; a price was offered for his head. He was an incarnate fiend, disposed to murder the missionary that he might make a drum-head out of his skin and a drinking cup of his skull. When his conversion was reported no one was prepared to credit it. It was said: "There are seven wonders in the world; this would be the eighth." When the fact was demonstrated it was spoken of as a miracle of grace and power. This man, who had been a firebrand, spreading discord, enmity and war among neighboring tribes, became an advocate of peace and goodwill, a helper in the mission, a winner of souls. Stanley tells us that many Christians in Uganda endured the most deadly persecution—the stake and the fire, the cord and the club, the sharp knife and the rifle bullet. Staunch in their belief, firm in their convictions, they have held together stoutly and resolutely. No one acquainted with Bishop Crowther's character and ser-

vice would say with Kingsley that the African is only a poor brute and must perish like a brute beast.— Henry Martyn said: “If ever I see a Hindu converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever yet seen.” That was at the beginning of the century. In our day a native paper says: “We daily see Hindus of every caste becoming Christians and devoted missionaries of the Cross.” Sir Edwin Arnold was asked respecting the prospect of India’s conversion to Christ. He said: “You might as well try to sweeten the Atlantic Ocean by pouring cologne water into it.” To a traveler who looks at the surface only, and who has no conception of the mighty power of the gospel of the grace of God, the task may seem hopeless. But it is not so in fact. The testimony of Sir Herbert Edwardes is this: “Every other faith in India is decaying; Christianity alone is beginning to run its course. It has taken root, and by God’s grace will never be uprooted. The converts were tested by persecution and martyrdom; they stood the test without apostasy.” Schwartz labored in Southern India forty years, and left 10,000 converts behind him. At Ongole in ten days 8,691 were baptized. In Tinnevely, after twenty years of preparatory toil, in seven months more than 16,000 placed themselves under instruction with a view to Christian baptism. The rate of increase from 1851 to 1861 was fifty-three per cent; from 1861 to 1871, it was sixty-one per cent; from 1871 to 1881, it was eighty-six per cent. There are not less than 600,000 Protestant Christians in India, Burmah, and Ceylon.

The natives of Borneo used to be called head-hunters. Their delight was in head-taking, and their constant aim was to strike off the heads of their real or supposed enemies. In many provinces no one was

allowed to marry who could not show a certain number of heads which he had recently struck off. Since missionaries have been at work in Borneo, there has been a great change among them. Their war-shields have been used up as playthings for the children; the deadly weapon which could easily cut off a man's head at a single sweep has become a rusty heirloom; and their immense war boats have fallen to pieces. An American traveler says: "Nowhere in the world, so far as I know, are life and property so secure and sacred as among the once fierce head-hunters of Sarawak. I have been robbed by white men in the United States, by black men in the Indies, East and West, by red men in South America, and by yellow men in the far East, but among the Dyaks, with no protection to either person or property, I never lost a pin's worth by theft. Had they been like the Negroes of Barbadoes, or the Mexicans of the Rio Grande, they could have stripped me of all my movables with perfect safety to themselves. But their honesty afforded my property more impregnable security than the average bank vault does here."

A century ago the people of the South Seas were the most degraded on earth. Darkness covered the lands and gross darkness the people. In some places when a child was born, a priest was sent to pray that he might grow up to be a murderer, a liar, a thief, a libertine, glorying in the commission of every crime. A man was accounted honorable in proportion to the number of men he had killed for cannibal feasts. When James Calvert arrived in Fiji his first duty was to bury the hands, arms, feet, and heads of eighty victims whose bodies had been roasted and eaten. He lived to see these very cannibals gather round the table of the Lord. Thakombau, the king of Fiji, told John Hunt that white men made good eating;

they taste like ripe bananas. This man was among the converts. In the presence of widows whose husbands he had slain; sisters whose brothers had been strangled by his orders; relatives whose friends he had eaten, he confessed, saying with a broken voice and tears: "I have been a bad man, I have disturbed the community, I have scourged the world." He became a faithful, gentle, intelligent and devout Christian. He was a new man, and called himself such by a new name, "Ebenezer." He lived for twenty-nine years respected and loved by all who knew him. Out of a population of 120,000, 102,000 are regular worshippers in the churches. In every family there is a prayer every night and morning. The first sound that greets the ear at dawn and the last sound heard at night is that of hymns sung at family worship. The Fijis engage in missions. When some volunteers for New Guinea were told that they were going to death among cannibals, the class-room rang with the noble response: "Talk not to us about cannibals; they are men; and they need that which has brought us life." Mr. Paton found the people of the New Hebrides painted savages; they were ignorant, vicious, and bigoted. Seeing a heap of human bones, he asked: "What are these?" They calmly replied: "We do not eat the bones." There was no sense of security of either life or property. When the people went to church they carried a brood of fowls or a litter of pigs with them. The preaching was interrupted by the squealing of the pigs, or the barking of the pups, or the chirruping of the chickens. There were wars and rumors of wars among the tribes. Under the gospel 14,000 cannibals confessed their faith in the Christ. On the island where Mr. Paton labored, the whole population turned from dumb idols to serve the living God. The chief said: "We are men of Christ

now. We must prevent or punish murder and other crimes among our people." Every convert is in some sense a missionary.

The natives of New Zealand taught their children to be cruel, warlike, dishonest. Pebbles were thrust down their throats to make their hearts hard. The Maoris tortured or made slaves of captives taken in war, or killed and ate them. Marsden brought the gospel to them. Now cannibalism is unknown, heathenism is almost extinct, and such a state of social progress attained that Karl Ritter was led to call it the standing miracle of the age. Darwin tells what he saw: "The house had been built, the windows framed, the fields plowed, and even the trees grafted by the New Zealander." He thought it admirable, and spoke of "the lesson of the missionary as the enchanter's wand." Twenty-five years ago the dwellers in New Guinea were the fiercest of savages. They delighted in bloody deeds. Each man had a tattoo mark on his back and chest, like a medal of honor, for every person he had slain, and he was proud of it. War was perpetual. Probably no other mission can show such good results as this. A stranger is as safe in New Guinea as in Boston or New York.

The first missionaries to the Sandwich Islands found the people living in the surf and in the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, abandoned to sensuality, and offering human sacrifices. Some years ago M. D. Conway visited Honolulu. He expected to witness merry scenes, islanders swimming around the ship in Arcadian innocence, and the joyous song and dance of the guileless children of the sun. Instead he found a silent city, paralyzed by piety. Never in Scotland or Connecticut had he seen such a paralysis as fell upon that city on Sunday. He had to go to

church to see the people. When the work began it was thought it would take a thousand years to uplift and to ennoble these people. At the jubilee celebration the motto emblazoned everywhere was, "Righteousness exalteth a nation." Not less than seventy-five islanders have gone out as missionaries, and the island church has contributed \$170,000 to supply them in their work. It is about seventy-five years since the work began in Polynesia. In that time 750,000 have been won to the faith. A band of not less than one hundred and sixty young men and women have gone out from Tahiti to carry the gospel to the islands yet in darkness, that the Scriptures may be fulfilled, "They shall see to whom no tidings of Him came, and they that have not heard shall understand."

Dr. March speaks of the Japanese as reduced in stature and weakened in body by their low and wasting vices. They are the most dissolute people on earth. They have no pity for suffering, no gentleness for the feeble, no tenderness for children. They are reckless of life, and build monuments to murderers; their punishments are too horrible to be described. Under the influence of the gospel Japan has proclaimed a constitution; has given the right of suffrage to the people; has built railroads and schools and universities; has started newspapers; has established banks, postoffice, mint, lines of steamships; in a word, has introduced western civilization. Her leading men believe that the gospel is the greatest power in the universe for lifting up decayed nations and for giving life and hope to millions long wandering in darkness. Dr. March says they have come to the conclusion that Christianity has quickened mind, stimulated invention, increased power, multiplied riches, advanced science, improved education, intensified effort, awakened hope and high expectation,

among all western nations. Aback of steamships, telegraphs, railways, telephones, aback of all inventions in the arts, all discoveries of science, all advance in civilization, they see Christianity. They are ready to give up their despotic government, their gross idolatry, their popular traditions and sacred customs, and even their national language, if they can only get the power, the progress, the grand advance, and the great hope which the gospel gives to all who receive its word and walk in its light.

General Sherman said: "The only good Indian is a dead Indian." Our nation has spent five hundred million dollars in Indian wars. In one war it cost a million dollars and the lives of twenty-five men to kill one Indian. If a tithe of this vast sum had been spent in seeking to evangelize them, the results would be more gratifying. The Indian can be reached and regenerated. Ninety thousand have been won and are now living lives that adorn the doctrine of God their Savior. The reason that more has not been done is that the nation has not kept faith with the Indian. The government records, speaking of what has been done among the Indians, say: "The savages have been changed. How was the transformation wrought? When the government wholly failed, the voluntary efforts of the churches have been crowned with success. The preaching of the gospel has done the work, and it alone." When some Indians at Washington asked for some of the good medicine that had made the whites so rich and strong, General Howard held up a Bible and said: "This is the good medicine that has done all for us; it will do as much for you."

Christlieb has shown that there is no people so spiritually dead that the gospel can not quicken them into new life. There is no language so barbarous that

the Scriptures cannot be translated into it. There is no race that can not hear and respond to the voice of the good Shepherd. There are no more continents and islands to be discovered. From Greenland to Tierra del Fuego the power of the gospel has been tested among people of every tongue and tribe, and of every grade of civilization. No people more degraded and imbruted can be found. The lowest races have been reached. No greater obstacles can be encountered than have been overcome. The gospel has shown itself sufficient in every case. It has scored its triumphs on every field. It has proved in a new and large sense the truth of the proverb: "Man's extremity is God's opportunity." The gospel that in the first century vanquished the bigotry of Jerusalem, the idolatry of Antioch and Athens, the licentiousness of Cyprus and Corinth, the barbarism of Lystra and Malta, the magic of Ephesus, the prowess of Rome, and won triumphs in every place, from the prison in Philippi to Caesar's household; that gospel has lost none of its divine power, and can point to more splendid victories in the nineteenth century than in the first even. It has won men of all religions and of no religion. It has won fetich worshipers in Africa, devil-worshipers in Ceylon, polytheists in China, pantheists in India, the civilized Japanese and the degraded Papuan. It preaches truths that wake to perish never. No faith or race can long withstand its majestic and continuous march. The gospel is all-sufficient to save the believer, whether he have the genius and culture of Newton and Pascal and Gladstone, or whether he is as low in the scale as Africaner, Thakombau and Pomare. The gospel found the early Saxons as low in the scale of morals as the Hottentots. It made them decent, and moral, and enterprising: it made them the great people they are to-day. A gospel that

could save the Anglo-Saxons can save any people, however degraded and demonized they may be.

II. Let me call attention to some other views that have been held on this subject. Some think we must civilize first and Christianize afterwards. The Church of Scotland thought it absurd to send the gospel to heathen and barbarous peoples. Stanley thinks the way to elevate Africa is to give her people the arts and comforts of civilized life, and thus beget a desire for something better than they now possess. Warburton thought Romish and Protestant missions had failed of the largest results because they attempted to Christianize before civilizing. This view was held by nearly all, but it is a reversal of the divine order, and experience shows that it does not work well. It is only as the nature is renewed that people desire any improvement in other directions. Thus, when the government of Canada provided houses and clothing and food for the Chippeways, hoping thus to lead them to exert themselves to perpetuate these comforts, it was found that they preferred their wigwams and skins, their raw flesh and filth, to the cleanliness and comforts of a civilized home. The Friends began with the Indians by trying to civilize them, but after many years of laborious and costly effort, they confessed that their course was a mistaken one, for they could not point to a single individual who had been brought to a full adoption of Christianity. The Moravians made the same mistake in Greenland; and it was not until they changed their course that they made any impression upon the natives. Marsden said at first: "Civilization must work in preparing for conversion. Trade, manufactures and arts prepare the way for the introduction of the gospel." The theory was false. The experiment was a failure. Not a single conversion was reported. After twenty years

he said: "Civilization is not necessary before Christianity. We may give both simultaneously if we will, but it will always be found that civilization follows Christianity." Sir Bartle Frere said: "Civilization can not precede Christianity. The only successful way of dealing with all races is to teach them the gospel in the simplest manner possible." In New South Wales the government spent \$400,000 in trying to better the condition of the natives, but the experiment was a complete failure. They received their allowances of brandy and tobacco regularly, but no one was helped thereby. The French tried to persuade some Arabs to live in houses built for them. A little while after a chief was asked about his house. "I am delighted with it. The French are a wonderful people. They have done me a service for which I shall always be grateful. Since my house has been finished I have not lost a single sheep. I lock them in my house every evening, and the next morning there is never one missing." "Where do you stay?" "A man of blood like me could live nowhere but in a tent." James C. Bryant, of South Africa said: "To think of civilizing the heathen without converting them is about as wise as to think of transforming swine into lambs merely by washing and putting on them a fleece of wool." Colenso attempted to civilize without Christianizing. He took twelve Zulu lads into his service for a time. He made no effort to bias their religious faith. When their time expired he gave them some good counsel. The next day they were gone. They left their European clothes behind as they went back to barbarism. Colenso went over to the American mission, laid a note for fifty pounds on the treasurer's desk and said: "You were right; I was wrong." Captain Cook took a South Sea Islander to London. On his return a home was built for him,

a garden planted, presents were made of horses and goats, of gunpowder, balls, muskets, swords, an electric machine, a barrel organ, and all sorts of toys and gewgaws. What was the result? As soon as the ships were gone he abandoned his clothing. He was the king's friend and must often shoot a man to show how far his musket would carry or how quickly his pistol would kill. He lived in idleness and profligacy. A New Zealand chief was taken to London to be civilized. The first thing he did on his return after a battle in which he was victorious was to tear out and to swallow the right eye of his slain enemy and to bite into his still fluttering heart. Moffat spent sixty years in Africa. It was his conviction that evangelization must precede civilization. He said that nothing less than divine grace can change the hearts of savages, after which the mind is susceptible of those instructions which teach them to adorn the gospel in their attire as well as in their spirit and actions. John Williams said: "I am convinced that the first step toward the promotion of a nation's temporal and social elevation is to plant among them the tree of life, when civilization and commerce will entwine their tendrils around its trunk, and derive support from its strength. Until a people are brought under the influence of religion, they have no desire for the arts and usages of civilized life; but that invariably creates it." James Chalmers said: "I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. But I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity has civilized. For God's sake let it be done at once. Gospel and commerce—but remember this, it must be the gospel first. Wherever there has been the slightest

spark of civilization in the South Seas, it has been where the gospel has been preached. Civilization,—the rampart can only be stormed by those who carry the Cross.” President Angell said of China that it will not receive our locomotives and telegraphs until it has bowed the knee to Christ. It is a mistake to suppose that people, however degraded and demoralized, have no religious capacity. Their minds may be darkened by ignorance and superstition, but they are God’s children still, and they can hear and obey the gospel. There is no evidence of a single tribe being elevated by the arts and comforts of civilization. Civilization without the gospel is profitless and worse than profitless.

Some think that heathen people can be elevated by intercourse with Christian nations. But who does not know that nations are not always actuated by the highest motives. England forced opium upon China. No greater national crime was ever committed. The history of our own nation’s dealings with the Indians is not more creditable. The history of these dealings is found in a book entitled “A Century of Dishonor.” This is not a libel or a lampoon, but a true record of shameful facts. The writer shows how treaties have been made and broken, how the whites have encroached upon their reservations, and how they have been compelled to move from place to place. General Grant said that “many, if not most, of our Indian wars originated in broken promises and wrongs inflicted by us.” What the Indian has seen of the white man has not given him a very exalted conception of Christian civilization. Our treatment of the Chinese has been no better. They came here at our urgent invitation. They came under the shield of a treaty. They heard that this was an asylum for the oppressed of all lands, that every man had an in-

destructible right to life, liberty, and the pursuit of happiness. They have been insulted and plundered and murdered without redress. It was said: "We must seize these cunning brutes by the throats. We must throttle them till their hearts cease to beat, and then throw them into the sea." What opinion will the 400,000,000 whom they represent have of our so-called Christian nation? What have they seen to induce them to renounce Confucius and Buddha and accept Jesus as Lord? Is it strange that the Chinese thought of sending missionaries to the United States to humanize and civilize the people?—The last Tasmanian died in 1876. That people perished before the vices and barbarity of the whites. They were shot down like wild beasts. Regular hunts were undertaken against them. A convict told a native if he would fire a gun into his ear, he would have a pleasant sensation. He did so, and died. An officer amused himself by firing cartridges among peaceful natives. An Englishman made a savage woman carry her husband's head around her neck as an ornament, he having first diverted himself by the murder. One form of amusement was to catch a native and fasten him to a tree as a target, to fire at him. In the South Seas the measles were introduced with the hope that they would cause many to perish. The victims plunged into the sea seeking relief, and found it almost instant death. Others dug holes in the ground and lay down, finding the cool earth agreeable to their fevered skins; many died and were buried where they lay. The cry has been heard everywhere: "Clear the ground of the red, yellow, brown, and black vermin, that the whites may take possession." The Anglo-Saxon land-hunger has led to the commission of the gravest crimes. It is not before our civilization but before our barbarism that the aboriginal

racés are disappearing. Attila and his Huns, Genseric and his Vandals, Gengis Khan and his Mongols have not done worse than the Christian nations of our day. What is true of England and America is true of Spain, Holland, Portugal, and France. The Maori, the Hottentot, the Zulu, the Red Indian, and the Aztec will rise up in the judgment and condemn the strong nations that debauched and destroyed them.

Some think that this can be done by commerce. They think that, by introducing the comforts and conveniences of Christendom among them, they can implant a desire for improvement in every other respect. Experience shows that commerce does not regenerate. A missionary in South Africa said: "But for the British rum trade, I am confident that long before this the church in this place would be numbered by hundreds and not by tens." Missionaries find this traffic a lion in their path, a millstone around the neck of their work. A Scotch elder sent out a shipload of rum to Africa, and gave one missionary a free passage. The amount of liquor sold is enormous. The figures seem exaggerated, but they are not. The first letter in English from the Congo to the Archbishop of Canterbury read thus: "The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more gospel and less rum." The slave trade is carried on extensively in Africa and in the South Seas. It is estimated that 32,000,000 were brought across the Atlantic since the time of Queen Elizabeth. Probably as many more were sold into Arabia and Turkey. The natives are suspicious of the white men. They think they are all engaged in the same business. Cameron and Livingstone found tribes living in constant dread. Their greatest obstacles in crossing Africa arose from the work of slave dealers. They

escaped more than once only with their lives. In the South Seas Williams and Patteson suffered martyrdom because of this trade. In the Sandwich Islands the greatest hindrances to the work came from the crews of English and American ships. They became furious against the men who had checked their lusts. They threatened to burn the house and take the life of one man, because he refused to use his influence to have the laws against prostitution repealed. They declared their purpose to bathe their hands in the blood of every man who had anything to do with this measure. They raised the black flag, and, had it not been for the energetic interference of the natives, would have executed their threats. Seamen in South Africa hire ebony wives for the week, or month, or trip. If the world is not redeemed until it is redeemed by commerce, it will never be redeemed. Traders are more likely to inoculate the natives with their vices than with their virtues. Their influence in many cases is like that of a sirocco from the lake that burneth with fire and brimstone. They take advantage of their ignorance and helplessness to rob, to outrage, and to kill. They treat them as hyenas and baboons. As a rule, the men who go to a heathen country to buy and sell and get gain, are not noted for their piety. It used to be said that men going to India left their religion at the Cape on the way out, and forgot to take it up on the way back. A Japanese said of such: "Their conduct is a scandal to the name of Christ. They are the slaves of Mammon; they are addicted to sensualism and profanity; they insult the natives, jeer and maltreat them, and conduct themselves as loftily as if each one of them was a Julius Caesar." The trader is everywhere; but it is not by firearms and firewater, or by any other articles of merchandise, that the world is to be redeemed.

Our Lord knew what was in man. He said: "Go ye into all the world, and preach the gospel to the whole creation."

Others think it can be done by education. But no people was ever saved by knowledge. Education does not purify the heart. A German writer says that times of high culture are always times of deep immorality. No amount of information can renew the soul into the image of its Creator. Egypt, Greece and Rome had knowledge, but when they knew most they were given over to the most shameless profligacy. They had the arts and sciences; they had poets and philosophers and orators; they had sculptors and painters and architects; they had great schools and famous teachers; but they held human life in contempt, had small respect for chastity, were ferocious beyond savages. They ran into every excess of riot; they did things worthy of death, and gloried in their shame. We see the same thing during the French Revolution. The most scholarly men and women found their highest pleasure in the most abominable sensualities and in deeds of murder. These same persons sought always to display their mental cultivation in the most splendid manner in public and in social life. When a poor, insane wretch was to be torn in pieces by horses, they expended all their pity on the noble horses that had so much trouble in tearing their victim asunder, and had no sympathy with the man thus torn. The fact is, no people have ever been lifted from a lower to a higher plane by the enlightenment and enlargement of their intellectual powers. They may know everything, may be able to solve all mysteries, but if they do not love the law of God because it is good they will not observe it. Moreover, education itself depends upon the moral impulse. Seelye says it is only as men become better

morally that they can become intellectually elevated and enlarged. Education follows a moral improvement as the flowers follow the sunlight, but education is as powerless to secure improvement as is a plant to secure the light and warmth by which it is quickened. Knowledge is power, but no amount of knowledge can do for the race that which it most needs. It may make the outward life more seemly; it does not create a clean heart and renew a right spirit.

To the Jew the gospel was a stumbling-block, to the Greek it was foolishness; in reality it was the wisdom of God and the power of God. On no field has it been preached in vain. For as the rain and snow come down from heaven and return not thither, but water the earth that it may bring forth and bud, and give seed to the sower and bread to the eater: so has it been with the word of God: it has not returned unto him void. To many, sending the gospel to the heathen is like pouring cologne water into the sea. When Peter stood up on Pentecost it seemed as if he was trying to sweeten the ocean. Society was never more corrupt. The first chapter of Romans gives an account of that age. Paul is confirmed by Juvenal, Seneca, and Horace. The priests could not look one another in the face without laughing. The government was an absolutism.

On that hard pagan world, disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell.

The orthodox Jews were full of rottenness and all uncleanness. They put the Prince of life to death on a false charge sustained by perjured testimony. The task seemed hopeless; but it was not so. The gospel made its way in spite of everything. In a single generation it was bearing fruit in all parts of the empire. The temples were deserted, the fires had

gone out on the altars. The gods found few worshippers. The old faiths were swept into limbo. A Christian writer said: "We are but of yesterday, and, lo! we fill the whole empire—your cities, your islands, your fortresses, your municipalities, your councils, nay, even the camp, the sections, the palace, the senate, the forum; the temples only are left to you." In a little while the temples were cleansed and used as churches. Historians from Tertullian and Justin Martyr to Gibbon and Milman speak of its triumphs until it placed its standard upon the ruins of the Capitol. Pouring cologne water into the sea did avail: its waters were sweetened.—When Paul crossed the Hellespont in response to the man of Macedonia, and began to preach in Europe, it seemed that he was engaged in an impossible enterprise. The people were as degraded as the tribes of Central Africa. The Germans worshiped Woden and Thor. Beyond them were the furious Goths and fiery Huns. The Britons were Druids, and offered human sacrifices. In time Europe was won, not by commerce, nor by knowledge, nor by national intercourse, but by the gospel of the glory of the Christ. Our Lord understood human nature; he knew that the gospel can uplift and ennoble it, no matter how low it has fallen and how degraded it has become. He said to his disciples, "Go ye into all the world, and preach it." "The fiery tongues of Pentecost their symbols were, that they should preach in every form of human speech, from continent to continent."—When William Carey began his work in India he seemed to be pouring cologne water into the sea. The East India Company regarded him as a lunatic enthusiast. The people were proud of their history, and listened to his message with scorn. But his labor was not in vain in the Lord. The fires of suttee have been put out; infan-

ticide has been made a crime; the exposure of the sick and dying prohibited; Juggernaut's car has become a curiosity; schools, colleges, hospitals, asylums, orphanages are found in all parts of the land; a half million souls have accepted Christ as their Savior and Lord. When the Sepoy mutiny broke out, the Company said: "Now we will get rid of the saints." But no; the saints got rid of them, and for thirty years the Company has been as dead as Queen Anne. When Carey arrived he was not allowed to settle under the English flag; when he died that flag was lowered to half-mast in his honor.—India is turning her face to Christ, and opening ear and heart to receive his message. India has 333,000,000 gods, but India's supreme need is the need of the Christ who is mighty and eager to save. China worships the dragon. She pays tribute to the spirits of water and air. China needs Christ to bid these evil spirits depart, and to fill her marts and her homes with prosperity and righteousness and peace. Africa is stretching out lame hands towards God. This is her deepest need, her divinest hunger. That continent where Abraham found food in time of famine, where Moses was rescued and trained for his work, where Cyprian, and Origen, and Athanasius, and Augustine contended for the faith once for all delivered to the saints, needs Christ to dispel her darkness, and to give her the light of life. The gospel is all-sufficient and alone sufficient. We have it. We hold it in trust for those who have it not. Shall we keep it to ourselves, and allow them to perish in ignorance and wickedness, or shall we sound it out and guide their feet into the way of peace? May God open our eyes to see our duty, and dispose our hearts to aid to the fullest extent of our ability in this, the grandest of all enterprises, the evangelization of the whole world.



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VII.

WOMAN AND THE GOSPEL.

THE Lord giveth the word: the women that publish the tidings are a great host.—*Psa.* lxxviii. 11.

SPEAKING of Buddhism, Brahmanism and Moham-
medanism, Mrs. Bishop states that they degrade
women with an infinite degradation. In the zenanas
and harems she saw women twenty or thirty years of
age whose intellects were so dwarfed that they seemed
like children of eight, while all the worst passions—
jealousy, envy and murderous hate—were stimulated
and developed to a fearful degree. The degradation
of women is a characteristic of the false faiths.
Christianity is the only system that gives her her
rightful place in society. The gospel has laid the ax
at the root of the evils and abuses that have crushed
out her life. It has made provision for the improve-
ment of her mental and moral faculties, and has
opened up before her the same avenues to usefulness
and enjoyment as to man. In Christ there is neither
male nor female. Both stand on the same plane as
respects privileges and obligations. One of the early
objections urged against Christianity was that it ex-
alted woman to such a commanding position. Libani-
us, the teacher of Chrysostom, said, "What women
these Christians have!" I am to speak of *Woman
and the Gospel*.

*I. Let us consider what she has done for the fur-
therance of the gospel.* We know from the New Tes-

tament that many of those who believed on Jesus and helped him and his work were women. Anna, a prophetess, like Simeon, was looking for the consolation of Israel. When the holy Child was presented in the temple she gave thanks to God and spoke of him to all them that were looking for the redemption of Jerusalem. We read of certain women who followed him and ministered unto him. The woman to whom he spake at Jacob's well believed herself, and then ran away into the city and said to the people, "Come, see a man who told me all things that ever I did: can this be the Christ?" She was an evangelist to the men of Sychar. Many of the Samaritans believed on him because of the word of the woman who testified, "He told me all things that ever I did." Once when he was at meat in a Pharisee's house, a sinful woman came in and stood at his feet behind him, weeping, and began to wet his feet with her tears, and wiped them with her hair, and kissed his feet and anointed them. The Master said, "Her sins, which are many, are forgiven; for she loved much." He bade her go in peace, telling her that her faith had saved her.

"She sat and wept, and with her untressed hair
Still wiped the feet she was so blest to touch:
And he wiped off the soiling of despair
From her sweet soul, because she loved so much."

At another time a woman having an alabaster cruse of ointment of spikenard, very costly, broke the cruse and poured it over his head. There were those who asked, "To what purpose hath this waste of the ointment been made?" The Lord commended her, saying, "She hath done what she could." He added, "Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

When he was crucified many women were looking on. When his body was placed in Joseph's tomb, Mary Magdalene and the other Mary were sitting over against the sepulchre. Early on the first day of the week these devout women came to the tomb. It was to one of them that our Lord first appeared and said, "Go unto my brethren and say to them, I ascend unto my Father and your Father, and my God and your God." It was to women that the great honor of being the first to announce the fact that he was alive was given. Peter was first in the College of the Apostles. To him the keys of the Kingdom had been given. It would seem that to him the Lord would manifest himself first after he rose from the dead. But Peter had denied him thrice, and by his denial had forfeited all claims to precedence in this matter. Speaking of woman as related to Christ, one of the poets has said,

"Not she with traitorous kiss the Master stung,
Not she reviled him with unholy tongue;
She, when apostles fled, could danger brave,
Last at the cross and earliest at the grave."

The records we have of the early church show that women received the truth and helped to propagate it. In Jerusalem believers were the more added to the Lord, *multitudes both of men and women*. Under the preaching of Philip the people of Samaria believed and were baptized, *both men and women*. In Philippi Paul and Silas sat down by a river's side, and spoke to the *women* who were there. Lydia and her household believed and were baptized. In Thessalonica some were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the *chief women not a few*. In Athens among the few that believed was a woman named Damaris. Women were persecuted as well as men. Saul laid

waste the church, entering into every house, and taking men and women, committed them to prison. No chivalrous impulse stayed the hand of this man who was breathing out threatenings and slaughters against all who called on the Name. In after years we hear this same man say: "I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchreæ . . . for she herself also hath been a succorer of many, and of mine own self." "Salute Prisca and Aquila, my fellow workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles." "Salute Mary, who bestowed much labor on you." "Salute Tryphena and Tryphosa, who labored in the Lord." "Salute Persis the beloved, who labored much in the Lord." "Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life." Priscilla and Aquila instructed Apollos in the way of the Lord more perfectly. Dorcas was full of good works and alms deeds which she did. Her influence has been felt in every part of Christendom. Uhlhorn says, "As mothers who trained for the church its standard bearers, as deaconesses in the service of mercy, as martyrs who vied with men for the immortal crown, serving everywhere, praying, toiling, enduring, women shared in the great conflict, and to them surely, in no small degree, is the victory due."

Women played a prominent part in the conversion of Europe. Clovis, King of the Franks, married a Christian princess. Clotilda was the niece of Gundebald, King of the Burgundians. Thinking that her husband's heart might be softened by the birth of a son, Clotilda sought to wean him from his idolatry. Clovis

listened with careless indifference, but permitted the child to be baptized. In the crisis of a battle he prayed to Christ, and made a solemn vow, that if he were succored he would be baptized as a Christian. The tide of battle turned, and Clovis abandoned the deities that he and his fathers had worshiped. His conversion paved the way for the empire of Charlemagne, and that in turn materially aided in the evangelization of Germany. Ethelbert, King of Kent, married Bertha, a Christian princess, daughter of Charibert, King of Paris. One condition of this marriage was that she should be allowed to enjoy the free exercise of her religion. She had a chapel and a chaplain of her own. Knowing how the Franks had been advantaged by the gospel, she must have often talked to the King and the nobles and the people about it, and urged upon them its acceptance. Soon after the arrival of Augustine, Ethelbert and over ten thousand of his people were baptized. Northumbria was won to the faith in almost the same way. Edwin the King had married Ethelburga, the daughter of Ethelbert and Bertha. Provision was made for the free exercise of her religion. She was accompanied by Bishop Paulinus. She seconded his efforts to win over her husband and the pagan Northumbrians. After halting for a time between two opinions, Edwin, with many of his family and nobles, was baptized. The King of Bulgaria accepted the gospel very largely through the influence of his sister. She had been taken to Constantinople as a captive. While a captive she was educated in the Christian faith. On her release she urged the King to be baptized. While a pestilence ravaged the land he adored the God of his sister. The plague was stayed; the King acknowledged the might and goodness of the Christian's God. Princess Olga of Russia embraced Christianity while

on a journey to Constantinople. On her return to her native land she tried to persuade her son to be baptized. The gods of his ancestors were sufficient for him, and the entreaties of his mother were thrown away. Her grandson, Vladimir, was a more docile pupil. He sent messengers to the Jews and Moham-medans, to the German and the Eastern churches. They brought back a glowing account of what they saw in the church of St. Sophia. His messengers added, "If the religion of the Greeks had not been good, your grandmother Olga, who was the wisest of women, would not have embraced it." The weight of the name of Olga decided him, and he said, "Where shall we be baptized?" The Duke of Poland married Dambroka, the daughter of the Christian King of Bohemia, and shortly after embraced the Christian faith. He undertook at once to prevail upon his people to adopt his own creed. The conversion of other kingdoms was facilitated by the marriage of Christian women with pagan kings.

Other women helped in other ways. Maclear tells us that in Ireland provision was made for such women as wished to give themselves up to a monastic life. Societies were formed, of which that of St. Bridget of Kildare was the most celebrated. The inmates visited the sick and relieved the poor. Their clothing was coarse, their food of the simplest kind, and each member was bound to a celibate life. Boniface appealed to England for helpers in his work in Hesse and Thuringia. Many flocked from that land to rally about the devoted missionary. Even devout women were found willing to sacrifice the pleasures and comforts of their homes in their native lands, and go forth to found or fill the convents which Boniface was to inaugurate. Of these was Walpurga, who, with thirty companions, crossed the sea to take part in this great work.

After a little she removed to Suevia and presided over a band of nuns. Another of these heroic women went to Thuringia, another to Franconia, and another to Bavaria. There was no work or peril which the Christian women of that time were not ready to share with men. They hazarded their lives for the name of the Lord Jesus.

Women are doing now more than ever to evangelize the world. There are now seventy-five missionary societies representing the women of Christendom, and 2,700 unmarried women in the fields. The societies receive and disburse about \$2,000,000 a year. The wives of the missionaries contribute largely to the success of the work. A Christian home is an object lesson in applied Christianity. The wives of the missionaries visit the women in their homes, teach in day and Sunday-schools, and assist in the preaching services. In pagan and Mohammedan lands, women can not be reached by men. They do not attend public meetings as they do at home. No man is allowed to enter a zenana or a harem on any account. A male physician can not see the face of a woman. If those women are reached at all, it must be by women. As Bible readers, as teachers, and as medical missionaries, women are doing a great work. Miss Whately spent thirty years in Egypt teaching the women and children. Miss Agnew taught a thousand girls in Ceylon. Mrs. Boardman conducted schools among the Karens, edited a hymn-book, translated "Pilgrim's Progress," taught the women the Scriptures, made long mission tours, "climbed mountains, traversed marshes, forded streams, and threaded forests." Miss Graybiel served as architect and masterbuilder. She yoked her buffaloes, drew out timber from the jungle, brought stones from the quarry, and superintended the construction of a bungalow in India. Dr.

Gracey has said, "These women have gone from homes of culture, halls of learning, and the enchantments of Christian society—gone to isolation and to the dreariness and monotony of heathen missions; gone into public melas, private hovels and lofty mansions in India and China; camped among wild Koords, crept on hands and knees amid smoke and vermin in a Zulu's kraal, sang Christian hymns to cannibal crowds, slept quietly on the Infinite Arm in the habitations of cruelty and abodes of lust, scribbled the seas with 'centric and eccentric' of their journeyings, risked health in ways unnamed and unknown, bound up offensive wounds, sympathized with the fallen, trained children, given to mothers a loftier ideal of motherhood, addressed themselves to national reforms in the interests of their sex, and been living epistles of the everlasting gospel. And all this have they done, not under the impulse of mere temporary sentiment, but with patience that could plod, with ingenuity that could create, and with a practical wisdom that could conserve."

II. Let us consider the condition of women without the gospel. In some non-Christian lands the birth of a girl is regarded as an intrusion and as a calamity. It is looked upon as a serious blow to the dignity and prosperity of the family. Among Orientals there is great rejoicing over the birth of a son. He will perpetuate the name and the memory of his father. He will be the support and the protection of his parents in their declining years. He will speak with the enemy in the gate. But the great expense of the marriage feast and dower makes the birth of a daughter a great calamity in the estimation of a poor man. "Through a son he conquers the world, through a son's son he obtains immortality, but through his son's grandson he gains the world of the

sun. There is no place in heaven for the man who has no male offspring." The people of the East never cease to wonder that Christian parents make no distinction in favor of a son over a daughter. English and American residents have received visits of condolence when a girl was born into their families. Their neighbors felt that it would be unkind to allow such a disaster to pass unnoticed. Dr. Post says there is an Arabic proverb to the effect that the household weeps forty days when a girl is born. The birth of a son calls for music and dancing and congratulations. A missionary heard a little girl speaking to her playmate about something she had seen the day before. She said, "It was very small." Her friend asked, "How small was it?" "It was just a little speck of a thing." "But just how small was it?" "It was as small as the joy of my father on the day I was born." In some countries people say, "Ten daughters are not equal to one son. Boys come from the gods; girls come from the demons; boys are a blessing, girls are a curse." There is nothing a father will not do for the good and for the comfort of his son. If he is sick he will watch over him with the tenderest care, because he is necessary to perpetuate the glory of his house; but custom forbids him taking his little girl in his arms and kissing her and paying her any of the attentions which are so gratifying to the heart of a child. Dr. Morrison found a poem which he translated from the Chinese. It runs thus:

"When a son is born,
He sleeps on a bed;
He is clothed in robes;
He plays with gems;
His cry is princely loud;
But when a daughter is born
She sleeps on the ground;
She is clothed with a wrapper;
She plays with a tile;

She is incapable of good or evil,
It is hers only to think of preparing wine and food,
And not of giving any occasion of grief to her parent."

It is because of this feeling of inferiority that so many girls are destroyed in infancy. Mr. Henry, the author of "The Cross and the Dragon," states that in some districts of China one-fifth of all the female children born are put to death by their parents. Of ten women selected at random, all but two had destroyed at least one child. The reason assigned was extreme poverty. One man told Mr. Henry that he had killed seven daughters in succession. In many cases where girls are not killed they are sold to "devil grannies" to be brought up for immoral purposes. A girl costs twenty cents, the price of a monkey. Prior to 1852 this crime was prevalent and systematic in India. The British government prohibited it at that time, but it is still practiced, though with greater secrecy than before. In one town 300 girls had been carried off by wolves. Dr. Gracey says that the report of the magistrate who investigated the crime of female infanticide in 1871, reads like a romance "set on fire by hell." The report states that in seven of ten villages the magistrate found 104 boys and one girl. In nineteen other villages near Nagpore he found 210 boys and forty-five girls. In a group of nine other villages he found seventy-one boys and seven girls. A female child is drowned in a tub of water, or given a pill of opium, or left by the roadside to die of hunger, or buried alive. Some member of the family strikes the threshold with a knife to show that every tie that bound the little stranger to the home has been severed. Fire-crackers are exploded, gongs are beaten, and all sorts of noises are made to scare away the little spirit forever. A common remark is that girls cost more than they come to. Life

is cheaper than food. The slaughter of the innocents by Herod was a trivial incident in comparison with what is now going on in pagan lands.

Except where missionaries are at work, anything worthy of the name of education is confined to the boys. Girls are looked upon as an inferior order of beings. A learned Hindu said: "We have trouble enough with our women now; and if we should educate them, we would not be able to manage them at all." Until recent years there was no school in India in which girls could be educated. Even the wealthiest received no mental training. Reading and writing were regarded as positively injurious. The prevailing idea for centuries was that the only way to keep them under control was to keep them ignorant. They were considered more beautiful when their minds were a blank like the mere dolls they are at their best estate. When a missionary opened a school for girls, an old man said: "If you teach the girls to read and write, they will be writing love-letters to the men, and the community will be turned upside down." An influential Hindu said: "You may educate my sons; you may open all your stores of knowledge to them: but you must not approach my daughters, however benevolent your designs. Their ignorance and seclusion are essential to the honor of my family, a consideration of far greater moment to me than any mental cultivation that I can imagine." "Educate girls!" said an orthodox Hindu, "you might as well attempt to educate a monkey or a jackal!" In India not more than one woman in eight hundred can read. Mr. Williams says that in China not more than one woman in ten thousand can read. One man said, "It is no use to educate girls. In a few years they will be married, and will belong to other families; why, then, should I waste my time and money teaching them?"

It is no matter whether girls know anything or not. It is even better that they should not." Another said: "To educate a girl is like putting a gold chain around the neck of the puppy of some one else." A missionary was urging some girls to attend his school. They said: "We are only donkeys; we have no intellects; don't waste your time on us." In Assam, when it was proposed to open a school for girls, they said: "Teach the girls! Why you might as well gather in the goats and wild hogs, and seat them on the benches, and teach them the alphabet!" In Persia among the Nestorians it is deemed immodest for a woman to know how to read. Some women in that land were asked, "Who was the first man?" They replied: "What do we know? We are women." That was equivalent to saying, "We are donkeys." Dr. Duff said that to attempt to educate women in India was like trying to scale a wall five hundred yards high. In the non-Christian world the feeling was that women were neither worthy nor capable of receiving an education.

In all domestic and social arrangements the degradation of women in non-Christian lands is apparent. "A woman is never fit for independence." This is a cardinal principle. In childhood she must be subject to her father; in youth, to her husband; when her lord is dead, to her son. She is married to a man whom she neither loves nor knows. She is not allowed to speak to him till after the ceremony. She is not supposed to be of sufficient consequence to warrant any deference being paid to her feelings and wishes. She is a prisoner or a slave as soon as she is married. Her wedding day is her last day of liberty. She is taught that her supreme duty is to obey the commands of her husband. The sacred books say: "Let the wife gratify him with the strictest obedience.

Though he be aged and infirm and a drunkard and a debauchee, she must still regard him as her god." "A husband, however devoid of good qualities, must be constantly revered as a god by a virtuous wife." "Let the wife who seeks to perform sacred ablutions, wash the feet of her lord, and drink the water; for her husband is greater to her than Vishnu." A Chief spoke to Paton in justification of the way they treated their wives: "We must beat them, or they would never obey us. When they quarrel, and become too bad to manage, we have to kill one and feast on her. Then all the other wives of the whole tribe are quiet and obedient for a long time to come." In South Africa women are expected to do all the work. They are the hewers of wood and the drawers of water. The first missionaries to Australia had some oxen with them. When the natives saw the oxen carrying the goods of the household, they said: "These oxen are the wives of the missionaries." Among them the wife was the beast of burden. In more civilized countries the rich women are shut up in their own apartments. When some of them were asked how they spent their time, they said: "We sit here till we get tired; and then we sit there till we get tired." "We smoke and eat and sleep and do our hair." They feel like frogs in a well; everything is hid from them. They do not eat at the same table. They wait till their husbands are done, and then eat what they are pleased to leave on their plates. Speaking of what he saw in South Africa, Drummond said: "His wife, or wives, are the millers and bakers; they work hard to prepare his food, and are rewarded by having to take their own meals apart, for no African would ever demean himself by eating with a woman." Mr. Seward, after making a tour of the world, said:

“In all the East there is not a home.” There are seraglios and harems and zenanas, but there are no homes. In the absence of equality between the sexes, and in the absence of love, it is impossible that there should be.

The wife has no marital rights. In China a man may put away his wife if she talks too much, or is jealous, or bad-tempered, or disobedient, or dishonest. He is judge and jury, and from his verdict there is no appeal. For no cause can the wife dissolve the marriage vow. What is a crime in her is overlooked in him. *Manu* says: “She who drinks spirituous liquor, is of bad conduct, rebellious, diseased, mischievous or wasteful, may at any time be superseded by another wife.” No such provision is made for the woman. She must worship him even though he be destitute of virtue, and seeks pleasure elsewhere, or be devoid of good qualities, addicted to evil passions, fond of spirituous liquors, or diseased. Or if she fails to bear sons, she may be superseded. Polygamy is the bane of the East and of nearly all non-Christian nations. A savage told James Chalmers that he could never be a great chief as long as he had only one wife. The number of wives is a measure of power. The *Koran* allows a man four wives and as many slaves as he can capture. A Brahman may marry ten or one hundred and fifty girls. He receives presents from their parents, goes home and never returns. Mrs. Bishop visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, Northern India, Cashmere, Western Thibet and Central Asia, Persia, Arabia and Asia Minor. She says that she had hardly ever been in a woman’s house or near a woman’s tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or to take away the life of the favorite wife’s

infant son. This request had been made of her nearly two hundred times.

The most unfortunate class in the East are widows. Girls are betrothed when they are four or five years of age, and if the boy should die before marriage, or soon after, there is no more joy for them. His death is the result of her sin. Not a day passes that his relatives will not curse her for his death. Ramabai says that no sooner does he die than the wife is deprived of every gold and silver ornament, and of all bright-colored garments. Among the Brahmans of Deccan the heads of all widows must be shaved regularly every fortnight. The widow must wear a single coarse garment. She must eat only one meal a day. She must take part in no family feasts. She is spoken of as an inauspicious thing. The name by which she is known is the same as that borne by a harlot. Of the 20,000,000 of widows in India, 78,000 are under nine years of age; 200,000 are under fourteen, and 400,000 are under nineteen. They must remain widows until they die. They must work as slaves, be blamed for all that goes wrong, and praised for nothing. In ancient times the widow was burned with the body of her husband. She would prefer to be burned still, rather than endure the abuse and hardships of her present lot.

The pagan theory is that the wife is the property of the husband. He owns her as he owns his cows, mares, camels, buffaloes and goats. While he lives it is her business to serve and to adore him. When he dies she must die, so that her spirit may accompany him into the other world and minister to him there. John Williams describes the funeral of a chief in Fiji: His body is laid in state. The principal wife takes her seat beside it. A rope is passed about her neck, which eight or ten powerful men pull till she is

strangled. A second wife takes her place, and the process is repeated. A third and fourth become voluntary sacrifices in the same manner, until all are dead. All are buried in a common grave. Sometimes, if a widow was fat and buxom, a tough and ancient female suffered the cord in her place; but this was the exception. In the present century, upon the death of a Turkish sultan, his successor took his wives and female slaves, in all about two hundred, tied them up in sacks, and dropped them into the Bosphorus. Cameron describes the burial of an African chief: A river was turned from its bed, and a huge grave dug in the channel, the bottom of which was covered with living women. The dead body was supported in a sitting posture by his wives. The earth was shoveled in and the women buried alive, after which the river was allowed to resume its course.

The false faiths condemn woman to moral and physical degradation. A Mohammedan apologizes when he finds it necessary to refer to a dog, a pig, a donkey, or a woman. Confucius speaks of man as being as far above woman as heaven is above the earth. A Chinese mandarin said to a French traveler, "Women have no souls." When he was told they had, he laughed and said, "When I go home I will tell my wife she has a soul. She will be surprised, I think." In Morocco some women said, "What is the good of talking to us about Jesus and spiritual things? Why don't you go and talk to the cows? We have no souls!" In that country a woman sells for the price of a mule. The laws of Manu say: "We may trust deadly poisons, a swollen river, a hurricane, beasts of prey, a thief, a savage, a murderer, but a woman, never." John Williams found that in some places women were not allowed to enter the sacred enclosures. The pigs might, but the women could not. The

pigs were not regarded as great a pollution as were their mothers, their wives, and their daughters.

Buddhism teaches that if a man commits many foul crimes, he must return to the earth as a woman, or as an animal, and pay the penalty of his evil conduct. If a woman has conducted herself well, and if she has had sons, she may return to the earth as a man, and so attain everlasting felicity. But if she has been disobedient, and has not worshiped her lord, she will sink to the lowest hell, and suffer the most exquisite tortures. After this she will be born a woman, and will be married only to become a widow, from which condition she must pass to that of a serpent or a loathsome insect. In India woman is said to be as impure as falsehood itself. She is never to be trusted; matters of importance are not to be committed to her. She must not read the Shasters. They were not written for her. She has no right to pronounce a syllable out of them. Bainbridge states that there are 300,000,000 women living in the Buddhist hope of being born again a man, and not a toad or a snake; and 90,000,000 more in the most abject slavery of mind and body to their Hindu lords; and 80,000,000 more in Moslem harems, unloved, uncared for, but as tools of lust, and in the certainty of being supplanted when the charms of youth are gone. The life of a heathen woman is like the prophets' scroll, written all over with lamentation and sorrow and mourning.

There is not a girl in all Christendom that is not indebted to Christ for all that gladdens and brightens her life. It is because of his teaching that her parents did not put on sackcloth and sit in the ashes when she was born. It is because of his teaching that she can run to kiss her sire's return, and climb his knees the envied kiss to share, and that a proud

father takes her to his heart and lavishes his caresses upon her, and deals as lovingly with her as with her stronger brother. It is because of the influence of Christ's life that her mind is developed, and that her life is as gay as his. There is not a woman in Christian lands that is not under infinite obligations to the Christ. A heathen woman said, "Your Bible must have been written by a woman, it says so many kind things about women. The Shasters say nothing but harsh and cruel things of us." It is because of his teaching that no one can force her into a marriage that is abhorrent to her, that she is a queen in her own home, that she eats at the same table, that she can not be superseded by another, and that in all domestic and social arrangements the preference is always given to her. In Christian lands no one is disposed to repeat the proverb of India, "Woman is a great whirlpool of suspicion, a dwelling-place of vices, full of deceits, a hindrance in the way of heaven, the gate to hell." On the contrary it is her province to allure to brighter worlds, and to lead the way. It is for her to

"Teach high thoughts, and amiable words,
And courtliness, and the desire of fame,
And love of truth, and all that makes a man."

Christian woman, the Lord has great things in store for you. He has given you ten thousand times ten thousand blessings. You can best show your gratitude by doing what you can to bring your sisters everywhere to the same exalted position. You have done much to this end. Your record is a magnificent one. The great work that woman is doing for the elevation of her own sex is said to be the crowning glory of the nineteenth century. The women that publish the tidings are indeed a great host. While giving full credit for all that has been done, it is clear

that there should be a great increase in the number of those who are seeking to remove the curse from the women of non-Christian lands; for even now not half the women that have named the name of Christ are enlisted in this work.

“The restless millions wait
That light whose dawning maketh all things new;
Christ also waits, but men are slow and late.
Have we done what we could? Have I? Have you?”

VIII.

MISSIONS IN THE LIFE OF CHRIST.

WHEREFORE, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus, who was faithful to him that appointed him, as also was Moses in all his house.—*Heb.* iii. 1, 2.

THE word “apostle” means precisely the same as the word “missionary.” Apostle is from the Greek; missionary is from the Latin; but both mean one who is “sent.” Our Lord tells us that he did not come of himself; the Father *sent* him. “For God *sent* not the Son into the world to judge the world; but that the world should be saved through him.” “As the living Father *sent* me, and I live because of the Father; so he that eateth me, he also shall live because of me.” “And this is life eternal, that they should know thee, the only true God, and him whom thou didst *send*, even Jesus Christ.” John says, “Herein was the love of God manifested in us, that God hath *sent* his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and *sent* his Son to be the propitiation for our sins.” Livingstone said, “God had only one Son, and he made of him a missionary, and sent him into the world to seek and to save that which was lost!” The text calls upon us to consider this Apostle, or Missionary, even Jesus. I invite your attention to this subject—*Missions in the Life of Christ*.



WORKERS IN ENGLAND.

W. DURBAN, Hornsey, London.

E. H. SPRING, Cheltenham.

J. J. HALEY, recently of Birkenhead.

W. T. MOORE, Editor "Christian Commonwealth."

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I. Let us consider the efforts he put forth to save the world. Peter speaks of him as anointed with the Holy Spirit and power, and adds that he went about doing good, and healing all who were oppressed of the devil. A large part of the Gospels is taken up with the record of his evangelistic tours. He had no settled home; he needed none. In order to accomplish the purpose for which he was sent, he must visit the towns and villages of Palestine. A few followed him from place to place, but in the nature of the case most could not leave their homes. If reached at all, the gospel must be carried to them. The constant aim and endeavor of our Lord was to evangelize the whole people before his earthly career closed forever. His missionary zeal and activity were boundless. His baptism took place at Bethany beyond Jordan. While there he called Andrew and Simon, Philip and Nathanael. After a little he returned to Galilee. We read of his being at the marriage at Cana, where he performed his first miracle, and manifested his glory. At the close of the feast he went to Capernaum for a few days. We find him next in Jerusalem at the Passover. It was at this time that he found in the temple those that sold oxen and sheep and doves, and the changers of money, and made a scourge of cords and drove them all out, and said, "Make not my Father's house a house of merchandise." He spent some time in and near Jerusalem. We are told that many believed on him, beholding the signs which he did. Among these was Nicodemus, a ruler of the Jews. But the ruling class held aloof. When he knew that the Pharisees heard that he made and baptized more disciples than John, he left Judea and went back to Galilee. On the way, as he passed through Samaria, he came to Jacob's well, where he had that memorable talk with the woman of Sychar.

In answer to the request of the people of the village, he remained with them two days. The historian says that many believed on him because of the word of the woman, and many more believed on him because of his own word. These said to the woman, "Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Savior of the world."

On reaching Galilee he preached in their synagogues that the kingdom of heaven is at hand. He visited Cana a second time, and healed the dying son of a nobleman. Thereupon he went to Nazareth, where he had been brought up. Here it was that he read and expounded the words of Isaiah, "The Spirit of the Lord God is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to proclaim the acceptable year of the Lord." The people were pleased at first, but before he was done they were filled with wrath, and cast him forth out of the city, and led him to the brow of the hill on which their city was built, that they might throw him down headlong. Rejected in Nazareth, he went to Capernaum, thus fulfilling the prophecy, "The people who sat in darkness saw a great light, and to them who sat in the region and shadow of death, to them did light spring up." While he was preaching there he healed a man who had an unclean demon. The narrative says that there went forth a rumor of him into every place of the region round about. It was about this time that he began to visit and to preach in every part of Galilee. We read, "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt.

iv. 23.) Matthew adds that there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judea and from beyond Jordan. His fame reached Syria, and they brought to him their sick, their demoniacs, the epileptic, and the palsied, and he healed them. Speaking of this time, Mark tells us that Simon and others said to him, "All men are seeking thee." He said, "Let us go elsewhere, into the next towns, that I may preach there also; for to this end came I forth." He could not stop to be admired; his work was to reach the whole people. He could not do that by staying in one place. About this time Luke tells us that the multitudes sought after him, and would have stayed him, that he should not go from thence. But he said, "I must preach the good tidings of the kingdom of God to the other cities also, for therefore was I sent." Popularity was not his aim. His mission was to reach the people with the message respecting the kingdom. To do that he must brush aside all opposition and go to them.

Having finished his first circuit of Galilee, he attended a feast in Jerusalem. Here he healed the man who had been in Bethesda for thirty-eight years. On account of the hostility of the rulers, he is soon on his way back to Galilee. Because he healed a man with a withered hand on the Sabbath day, it was proposed to put him to death. Learning of this, he withdrew from the public gaze, and charged his friends not to make him known. The prophet had said of him, "He shall not strive nor cry aloud, neither shall any one hear his voice in the streets." Next he appears in Capernaum, where he healed the centurion's servant. After this he is in the city of Nain; here he raises to life the widow's son. At this point he made a second missionary tour through Gali-

lee. Luke says, "And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God." (Luke viii. 1.) While on this tour his mother and brothers came to have an interview with him. While on this tour great multitudes followed him, and he spoke many parables to them. Because of the crowds and the excitement, he crossed the Sea of Galilee, and entered the country of the Gadarenes. Here he healed the fierce demoniac. Because of the loss of their swine, the people begged him to depart out of their coasts. He left at their request, and went back to Capernaum. At this place Matthew made him a feast. Here he raised the daughter of Jairus. After this two blind men besought him to have mercy on them. He touched and opened their eyes. After this he returned to Nazareth and was rejected a second time. His townsmen were scandalized because they could not account for his mighty deeds. He next made a third circuit of Galilee. The historian says: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness." (Matt. ix. 35.) When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd. Then said he to his disciples, "The harvest truly is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

We next find him crossing the Sea of Galilee. Great numbers followed him. They were in such eager haste that they forgot to take any food with them. Here it was that he took the five loaves and the two fishes and fed five thousand. The people

wanted to take him by force and make him a king. Seeing this, he withdrew into a mountain, and that night he crossed the sea again and came to Capernaum. For a season he walked in Galilee, for he would not walk in Judea, for the Jews sought to kill him. After this he went far north into the parts of Tyre and Sidon, where he healed the daughter of the Syro-Phœnician woman. Then he returned near to the Sea of Galilee, and the people brought to him the lame, blind, dumb, maimed, and he healed them. They were astonished, and said, "He hath done all things well; he maketh even the deaf to hear and the dumb to speak." Here in Decapolis he fed four thousand. Here it was that the Pharisees came to him asking him a sign from heaven. He refused to give them a sign, and recrossed the lake. We next hear of him in Bethsaida, where he healed a blind man. Afterwards he is with his disciples at Cæsarea Philippi, where Peter confessed his divinity. The Transfiguration on Mount Hermon followed. Then he returned to Galilee and Capernaum. Soon after he started to Jerusalem. The Samaritan villages refused to receive him because they saw that he was bound for Jerusalem. On his arrival he taught in the temple and the people came to him. Then he left Judea for Perea; there he healed the woman who had been afflicted for eighteen years. There he heard of the death of Lazarus, and there he spoke three parables, The Lost Sheep, The Lost Coin, and the Prodigal Son.

In due time he went back to Bethany and restored Lazarus. Afterwards he retired to Ephraim, then we find him in the border of Samaria, then in Perea, then in Jericho, and then in Jerusalem. He is constantly in motion. He made eight circuits of Galilee. He is repeatedly in Judea, Samaria, and Perea.

He was sent to the lost sheep of the house of Israel, and he earnestly sought to reach every one.

Because the field was large, he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. As they went forth he charged them, saying, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give." They were to take no gold, nor silver, nor brass; no wallet, neither two coats, nor shoes, nor staff. If they were persecuted in this city, they were to flee into the next. The time was short. They would not be able to go through the cities of Israel till the Son of man would come. Later in his ministry he sent out seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. Their instructions were similar to those given to the twelve. The Master said to them, "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." The people must hear the gospel. In order to do this these men are sent out into every city and place to say to them, "The kingdom of God is come nigh unto you."

II. Let us consider his teaching respecting the salvation of the world. We hear him say, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one Shepherd." Our Lord was sent to the lost sheep of the house of Israel. The twelve were told to confine their labors to the

chosen people. But all along there are intimations that the gospel is for all races and for all classes and conditions of men. The wise men who came from the East were guided by a star to the place where the young child was. They came to worship him. They opened their treasures and offered unto him gifts, gold and frankincense and myrrh. It is plain that the Divine favor rested upon them. Afterwards some Greeks came to Jerusalem, saying, "We would see Jesus." The Lord heard of their request and was not displeased. Speaking of the faith of the centurion he said, "Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." He excited the wrath of his townsmen by telling them that though there were many widows in Israel during the famine, Elijah was sent to none of them, but to a Gentile woman in Sarepta, in Sidon; and that though there were many lepers in Israel in the time of Elisha, none of them was cleansed, save Naaman the Syrian. Our Lord was telling them all through his ministry that the gospel was for all mankind. He had sheep other than those of the house of Israel, and these he must bring. Again he said, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. For God sent not his Son into the world to judge the world; but that the world should be saved through him." "This gospel of the kingdom shall be preached in the whole world for a testimony to all nations." Our Lord taught that the whole world should be evangelized. The gospel is not for any one race, or for any one section of the globe, but for all races and for all sections. Speaking of his death he

said, "And I, if I be lifted up from the earth, will draw all men unto me." After his death and resurrection he said, "All authority hath been given to me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you." The men whom he called and trained he named apostles, or missionaries. He said to them, "As the Father hath sent me, even so send I you." He knew what was in man, he knew how to reach his heart and conscience. He said to his apostles, "Go ye into all the world, and preach the gospel to every creature." There are some now who say, "Send the Bible to people." That was not Christ's method. It is by the living voice of living men that souls are won to the belief and the obedience of the truth. Our Lord did not remain in one place and allow the people to come to him. He did not send them a written or oral message. He sought out the people and spoke to them. He would have his disciples do the same. Every man who succeeds in reaching the people does as Christ did. He goes after them and finds them. The Salvation Army reaches and rescues people whom the churches cannot save. The soldiers go into the slums, into the streets and lanes, where the people are, and lay hold of them and lift them up. If they would build costly houses of worship in some aristocratic part of the city, and invite the people to come and hear, they would be disappointed. The bells may ring and announce the services; papers may say that all seats are free; but the unsaved are not won by such agencies. Our Lord knew how to reach the masses. He said, "Go." Sending a New Testament by mail or by express does not obey this command. Just before his

ascension he said to the Eleven, "But you shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." His last thought on earth had to do with the evangelization of the whole world. They were thinking about the restoration of the kingdom to Israel: he was thinking about the redemption of a lost world. After his coronation he appeared to Saul of Tarsus on his way to Damascus in the interest of this work. He said: "I have appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." The glorified Redeemer was so deeply interested in the evangelization of the world that he appeared to Saul to qualify him to take part in this work. On Patmos he appeared to John and showed him a vision of redeemed humanity. John heard every created thing that is in the heaven and on the earth, and under the earth, and in the sea, and all things that are in them, saying, "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever."

Our Lord was a missionary, and as such he was faithful to Him that appointed him. The Christian religion is essentially missionary. It is not tribal and local, but world-embracing. Those who claim to be followers of Christ must be missionary. It is well to

contend earnestly for sound doctrine and for the ordinances as delivered to us; but let us not think that we can hold fast to Christ and stand aloof from the great cause of missions. Milman calls attention to that famous book, "The Imitation of Christ," and states that never was a misnomer so glaring, if rightly considered, as its title. "It is absolutely and entirely selfish in its aims as in its acts. Its sole, single and exclusive object is the purification, the elevation of the individual soul, of the man absolutely isolated from his kind; with no hopes or fears, with no sympathies of our common nature; he has absolutely withdrawn and secluded himself not only from the cares, the sins, the trials, but from the duties, the connections, the moral and religious fate of the world." "That which distinguishes Christ, that which distinguishes Christ's apostles, that which distinguishes Christ's religion—the love of man—is entirely and absolutely left out." Had this been the whole of Christianity, our Lord and his apostles would never have done the great works the New Testament records. They might have dwelt in rapture upon the emotions of their own souls, but they would not have turned the world upside down and reconstructed society. "The Imitation of Christ" begins in self and terminates in self. Its axiom is, "Let the world perish, so the single soul can escape on its solitary plank from the general wreck." The saying concerning Christ, "He went about doing good," is not in the monastic gospel of this pious zealot. Of feeding the hungry, of clothing the naked, of visiting the prisoner, there is profound, total silence. The view of Thomas à Kempis is the view of some now. But it is a mistaken view. The Christ Spirit does not drive us into the wilderness and away from humanity.

It does not lead us to think solely of making our own calling and election sure. Whittier says:

“He findeth not who seeks his own,
That soul is lost that’s saved alone.”

It is in helping to seek and save the lost that we save ourselves. If we would have the Spirit of Christ in us we must be missionary. We must do what we can to carry the gospel to those who sit in darkness, and to guide their feet into the way of peace.

“Pilgrim’s Progress” is one of the most popular religious works ever written. It is one of the few books Dr. Johnson wished were longer. Bunyan had the same conception of the Christian life that the author of “The Imitation” had. His hero had one end in view, and that was to save his own soul. He did not take his wife and children with him to the celestial city. He put forth no effort and manifested no desire for the salvation of another soul. Bunyan’s hero is named “Christian.” It is implied that he is a typical Christian. He was a typical Christian of the seventeenth century. In this respect he is unlike Christ. The New Testament portrays him as a Savior. His dominant desire was to seek and save the lost. His enemies said of him, and they said the truth, “He saved others, himself he could not save.” Bunyan’s conception is as wide of the mark as is the conception of Thomas à Kempis.

To this end Christ died and lived again, that he might be Lord of both the dead and the living. All authority in heaven and on earth has been given to him. On his brow are many crowns; on his vesture and on his thigh are the words, “King of kings, and Lord of lords.” Do we recognize him as Lord of all? Are his example and commands authoritative? If we have any doubt on this score, let us go back to our baptism. In that ordinance we vowed eternal fealty

to him. We pledged him that we would love him, and trust him, and serve him for evermore. He says to us, "If you love me, keep my commandments." "You are my friends if you do whatsoever I command you." His last command, his supreme command, was that we should evangelize the world. We must do this, or be recreant. We repeat the great words: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they who live should no longer live unto themselves, but unto him who for their sakes died and rose again." If the love of Christ does constrain us, we cannot live to please ourselves. Our great question will not be, What shall I eat? or what shall I drink? or wherewithal shall I be clothed? It will rather be, How can I send the truth to those who have never heard it? If his love constrains us, our deepest desire will be that his kingdom may come, and that his will may be done on earth as it is done in heaven. If his love constrains us, we shall be willing to fill up that which is behind of his sufferings, and make it our chief concern to bear the gospel into all the world and to every creature. If, on the contrary, the love of ease and pleasure constrains us, and we disregard his command, we shall have to answer the question, "Why call ye me Lord! Lord! and do not the things which I say?"



WORKERS IN CHINA AND JAPAN.

1. C. E. MOLLAND AND FAMILY, Wuhu, China.
2. C. E. GARST AND FAMILY, Tokyo, Japan.
3. W. P. BENTLEY AND FAMILY, Shanghai, China.

IX.

MISSIONS IN THE EARLY CHURCH.

Go YE into all the world, and preach the gospel to the whole creation.—
Mark xvi. 15.

LUKE tells us that our Lord, after continuing all night in prayer to God, called unto him his disciples; and of them he chose twelve, whom also he named apostles, or missionaries. As he did not come of himself, but the Father sent him, so they did not undertake the evangelization of the world of their own accord; he called, educated and sent them to do it. He said to them, “As the Father hath sent me, even so send I you.” They were to go out in his name, having the promise of his presence, to begin the work of creating new heavens and a new earth, wherein dwells righteousness. I wish to speak of *Missions in the Early Church*. Please to note—

I. That the apostles and disciples were slow to learn the meaning of our Lord's last command. On a mountain in Galilee, he said to the Eleven: “All authority hath been given to me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you.” On Mount Olivet he said to them, “But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the

earth." They were strictly charged to tarry in Jerusalem till they were clothed with power from on high. They were to begin their work in Jerusalem. On the day of Pentecost, they were all together in one place, and they were filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance. This baptism in the Holy Spirit equipped them for service. They were now qualified to go into all the world and preach the gospel to the whole creation. The record shows that they were disposed to tarry in Jerusalem long after they had received the promise of the Father. "All that believed were together, and had all things in common, and sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God and having favor with all the people." This was most beautiful and most delightful; it was a most blessed fellowship; but it was not what our Lord contemplated. They had lost sight of the great world lying in sin and wickedness and the command of their Lord to save it. They were happy and popular, but the nations for whom Christ died were not being evangelized.

We would think that the apostles would be the first to engage in missionary work, but such was not the case. The first to preach in Samaria was not an apostle, but Philip, one of the seven deacons chosen to serve tables. The multitudes gave heed to the things that were spoken by Philip, when they heard and saw the signs which he did. "For from many of those who had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed." Where were the apostles all this time? They were in Jerusalem. When they

heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Spirit; for as yet he was fallen on none of them; only they had been baptized into the name of the Lord Jesus. Having testified and spoken the word of the Lord, Peter and John returned to Jerusalem. Philip went toward the south, where he met the man of Ethiopia and preached Jesus to him and baptized him. Afterward he was found at Azotus, and passing through, he preached the gospel to all the cities, till he came to Cæsarea.—We are told that there arose a great persecution against the church which was in Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, *except the apostles*. That is a significant saying. It would seem that the apostles were determined to abide in Jerusalem at any cost. Those that were scattered abroad went about preaching the word. Thus far the believers were all huddled in Jerusalem. They continued to meet in the temple and to break bread at home. The persecutions that followed the death of Stephen dispersed them far and wide. They traveled as far as to Phœnicia and Cyprus and Antioch, preaching the word to none save only to Jews. Persecution drove them out of Jerusalem and broke up their happy fellowship; the spirit of truth and love made them speak; but their narrow prejudices and misconception of the gracious purpose of their Lord confined their preaching to those of their own nation.

It was by some of the dispersed believers that the gospel was carried to Antioch, and not by one of the twelve. Among the cities of the Empire Antioch was third only to Rome and Alexandria; it was a center of commerce between the East and the West. It was from the church in Antioch, and not from the church

in Jerusalem, that the greatest missionary movements of that age sprang. That great church was planted by fugitives. The first preachers addressed the Jews only. Afterward some men from Cyprus and Cyrene spoke to the Greeks, preaching the Lord Jesus. "And the hand of the Lord was with them; and a great multitude turned unto the Lord." The church in Jerusalem heard of the triumph of the gospel in Antioch and sent Barnabas to superintend the work. He was a good man, and full of the Holy Spirit and of faith; and he exhorted them all that with purpose of heart they would cleave unto the Lord: and much people was added to the saved. The work was so great that Barnabas needed an associate. He went to Tarsus to seek Saul; and when he found him, he brought him to Antioch. It was here, and not in Jerusalem, that the disciples were first called Christians. It was this church, made up largely of Greeks or Grecian Jews, and not the parent church, that, in the providence of God, became the center of missionary effort. From Antioch the streams of the water of life flowed east and west and north and south, even to the very ends of the earth.

It would seem that every step in the direction of world-wide evangelism was taken under the guidance and impulsion of the Holy Spirit. When the time came for the Gentiles to hear the gospel, Cornelius was instructed by the angel of the Lord to send to Joppa for Peter. The angel told him where Peter could be found. Peter was first among the apostles. He had the keys of the Kingdom. He had heard the commission and had received the Holy Spirit. He was the spokesman on the day of Pentecost, and quoted Joel's words, "Whosoever shall call on the name of the Lord shall be saved." But with all this, Peter was not prepared to preach to a Gentile house-

hold. He was not satisfied that all men everywhere were to hear the gospel and to believe. It was necessary for the Lord to show him a vision, and for the Spirit to say to him most explicitly, "But arise, and get thee down, and go with them, nothing doubting: for I have sent them." The disciples who accompanied Peter were amazed, because that on the Gentiles also was poured out the gift of the Holy Spirit. On his return to Jerusalem some contended with him, saying, "Thou wentest in to men uncircumcised and didst eat with them." This whole transaction was carried on under the Divine direction. It was God that opened the door of faith to the Gentiles. Without some miraculous interposition, it may be that Peter would never have consented to preach to the heathen. Even now he was not entirely satisfied that all distinctions of race were done away in Christ. Afterwards in Antioch he ate with the Gentiles before that certain came from James; but when they came he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. Paul resisted Peter to the face, because he stood condemned. If Peter was convinced that God was no respecter of persons, he ought to have made no difference himself between the Jew and the Gentile. There was no reason why he should fear James and dissemble. It appears from Paul's statement in Galatians that Peter and James and John preferred to work among their own countrymen. They gave Paul and Barnabas the right hand of fellowship, with the understanding that they should go to the Gentiles, while Peter, James and John went to the circumcision. Every movement looking toward the evan-

gelization of the whole wide world was made under an impulse from the Divine Spirit.

Paul was the greatest missionary of his age or of any age, but even Paul did not see the whole truth at once. The glorified Christ told him plainly what he wanted him to do. He was to bear his name before Gentiles and kings and the children of Israel. But it is clear that Paul wanted to stay in Jerusalem and preach. In his defense made on the castle stairs he says that being in a trance he heard the Lord say to him, "Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me." And he said, "Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee; and when the blood of Stephen thy witness was shed, I also was standing by and consenting, and keeping the garments of them that slew him." And the Lord replied, "Depart: for I will send thee forth far hence unto the Gentiles." He wanted to stay in Jerusalem; but the Lord thrust him out into the wide field of the heathen world. There is some room for doubt respecting James; it may be that he was a Jew to the last; but there is no room for doubt respecting Paul. He became a missionary to the heathen, and gloried in his office. Paul was a Hebrew of Hebrews, a Pharisee and the son of a Pharisee, and it is not strange that he did not instantly apprehend the purpose for which he had been apprehended of Christ. Gradually, however, the truth took possession of his whole being.

In his missionary career Paul was led on step by step by the Spirit of God. He did not choose this work; he was called to it. He did not venture to advance of his own accord; he was led forward. He and Barnabas spent a whole year in Antioch. It would

seem that they were disposed to remain there permanently. The church was large and prosperous. The Spirit would not have it so. He said, "Separate me Barnabas and Saul for the work whereunto I have called them." They were the ablest teachers in the church. If ever men were needed in a place, they were needed in Antioch, but they were called to bear the gospel into the regions beyond. Paul did not volunteer for this work; the Spirit sent him to do it. When he had passed through Phrygia and Galatia and had almost reached the western part of that continent, he wanted to return by a southern route. Being forbidden to go in that direction, he tried to find a northern passage through Bithynia, but the Spirit of Jesus suffered him not. It would seem that Paul thought the gospel was for Asia; the Spirit hedged him in on both sides and guided him on to Troas. Here he saw in a vision a man of Macedonia, and heard him say, "Come over and help us." The gospel was not for Palestine or Asia only, but for the whole world and for every creature. It is for every continent and for every island of the sea. How well Paul learned that lesson his subsequent history shows. We find him in Philippi, in Corinth, in Athens, in Rome; it was his purpose to visit Spain. We hear him say, "For in one Spirit have we all been baptized into one body, and have all been made to drink into one spirit, whether we be bond or free, whether we be Jew or Greek."

A professor in Chicago University holds that our Lord could not have charged his disciples to evangelize the world. The fact that so long a time passed with no effort on their part to obey this command, satisfies him that they had no knowledge of such a duty. A simpler and more satisfactory explanation of their failure to undertake this work more prompt-

ly is at hand. Certain it is, however, that the disciples were slow to grasp the truth that the gospel is for the whole race, and not for a single nation. The truth dawned on them gradually, like the morning, and not instantaneously, like a flash of lightning. The conception was too vast and too grand for them to take it in at once. Nor need this surprise us. We hold it as a self-evident truth that all men are created equal; we speak eloquently of the brotherhood of man; we glory in the thought that Christ abolished all partition walls between races and classes; but some of us are not any more eager to carry the gospel into the dark lands than were the early Christians. It is more comfortable to abide at home and to continue steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and the prayers. Christ's conception is immeasurably grander than that of Alexander or Napoleon; it need not surprise us, therefore, that it has not yet taken captive the minds and hearts of the majority of Christian people.

II. As the apostles and disciples came to understand the last command of their Lord, they steadfastly sought to obey it. They began to preach on Pentecost. They kept on preaching. The authorities said, "You have filled Jerusalem with your teaching, and intend to bring this man's blood on us." When charged not to speak at all, nor teach in the name of Jesus, Peter and John said, "Whether it be right to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard." The truth was like a burning fire shut up in their bones, and they could not be silent. Preaching was the work of that period. The apostles, the deacons, the members who filled no office, all bore witness to the resurrection of the Lord Jesus. The hand of persecution scattered the fire, hoping to extinguish it;

instead, the live coals became centers of other fires, and thus many a district was ablaze with the gospel. Stephen, one of the seven deacons, was full of grace and power, and wrought great wonders and signs among the people. Those that disputed with him were not able to withstand the wisdom and the Spirit by which he spoke. His death led directly to the dispersion of the church, and indirectly to the conversion of Saul of Tarsus, two capital facts in the history of the evangelism of that time. Early in the history of the church the gospel was preached throughout Judea, Galilee, Samaria, Damascus, Cyrene, Phœnicia and Antioch. We are told that as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda. Afterwards we find him spending some time in Joppa; later still he is in Cæsarea. Doubtless it was the missionary activity of this period that Mark had in mind when he wrote, "And they went forth, preached everywhere, the Lord working with them, and confirming the word by the signs that followed."

Paul surpassed all the men of his time in zeal and service and suffering. He made three extended missionary tours. A great part of the Book of Acts is filled with the record of his evangelistic labors. On the first tour he had Barnabas as an associate. They preached in Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, and Attalia. At Paphos they were opposed by Elymas the sorcerer. Here Sergius Paulus, the proconsul, a man of understanding, was among the believers. At Antioch in Pisidia the Jews were jealous when they saw the multitudes, and contradicted the things spoken by Paul, and blasphemed. He said to them, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal

life, lo, we turn to the Gentiles. For so hath God commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth." At Lystra they healed a man who had been a cripple from his birth. The people cried out in joy, "The gods are come down to us in the likeness of men." They bought oxen and garlands, and were about to offer sacrifices to them. Afterwards they stoned Paul, and dragged him out of the city, supposing that he was dead. Reaching Derbe and Attalia, they returned to Antioch and rehearsed all that God had done with them, and how he had opened a door of faith to the Gentiles.—On his second tour Paul had Silas for an associate. They went through Syria and Cilicia confirming the churches. They came also to Derbe, Lystra, Phrygia, Galatia, Troas, Samothracia, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Ephesus, Cæsarea, Jerusalem, and back to Antioch. They entered Europe in response to the call of the man of Macedonia. But they found no man waiting to welcome them. The man of Macedonia was a woman, Lydia by name, from Thyatira. In Philippi Paul and Silas were arrested, scourged, and thrust into the innermost prison, and their feet made fast in the stocks. Here the jailer and his family believed and were baptized. On his third tour Paul went through Galatia, Phrygia, and preached in Ephesus, Corinth, Macedonia, Troas, Assos, Miletus, Tyre, Cæsarea and Jerusalem. He was told by the Spirit that in every city bonds and afflictions awaited him, but none of these things moved him. Neither did he count his life as of any account to himself, if he could finish his course with joy and the ministry which he had received of the Lord Jesus to testify the gospel of the grace of God.

Paul remained for a time in important cities. From these centers he and his associates evangelized the adjacent country. He spent two years in Ephesus. One result of this was that all in proconsular Asia heard the word of the Lord, both Jews and Greeks. In like manner from Antioch in Pisidia the word of the Lord was spread abroad throughout all that region. When Paul knew his Lord's will, he hastened to obey it. He said: "Inasmuch, then, as I am an apostle of Gentiles, I glorify my ministry." "Unto me who am less than the least of all saints, is this grace given, that I should preach among the heathen the unsearchable riches of Christ." "I am debtor both to Greeks and to barbarians, both to the wise and to the foolish." He was eager to have some fruit in Rome, even as in other parts of the Gentile world. The Jew was to hear first; but the Greek also. The Jew felt that one Jew was worth more than the whole Gentile world; Paul felt that there was no difference between them; for the same Lord is Lord of all, and is rich unto all them that call upon him. "Is God the God of Jews only? Is he not the God of Gentiles also? Yea, of Gentiles also; if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith." "For there is one God, one Mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth." He yearned for the salvation of his own people. His heart's desire and supplication to God for them is, that they may be saved. "For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh; who are

Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ concerning the flesh, who is over all, God blessed forever." He was ambitious to preach the gospel in all creation under heaven. "For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ; yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but as it is written, They shall see, to whom no tidings of him came, and they who have not heard shall understand."—Peter wrote to the elect in Pontus, Galatia, Cappadocia, Asia and Bithynia. We do not know so much about the other apostles, but it is certain they were all engaged in missionary work. The angel that John saw flying in mid-heaven having an eternal gospel to preach to them that dwell on the earth, and to every kindred, and tongue, and tribe, and people, was a fitting symbol of the church of that time. Whatever else was true of the early church, it was a missionary church first and last. Of one church it is said: "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth: so that we need not to speak anything." Every proselyte was a propagandist; every church was a training-school and a missionary center, radiating gospel light far and near. Church historians tell us that in the apostolic age the gospel was preached as far as the limits of the Roman empire, and in some places far

beyond those limits. The whole church was one vast missionary organization. Every convert was a witness for Christ. The humblest was often the most powerful: "It was an obscure old man that gave Justin to the church." In all places and in all seasons the church carried on its missionary work. It was ever active and aggressive. Between it and the pagan world the opposition was radical and absolute. Wherever a Christian set foot, there he planted the Cross, and gathered around him the nucleus of a church. A new convert became the missionary of his family. There was no distinction between home and foreign missions. A Christian had but to cross his own threshold and walk the public streets of his own city, and found a pagan people at his own doors to be converted. In this period the gospel extended as far as the magnificent roads which military requirements and the commerce of the times called into being; as far as the Greek language was diffused, and as far as the Jewish dispersion was extended. In some places it exceeded these limits; but these in the main bounded the field of its triumphs.

III. Please to note some of the magnificent results that crowned the missionary activity of the early church. The Book of Acts records a few of the triumphs won. On Pentecost 3,000 were added. Soon after the number of men was 5,000. A little later we read that believers were the *more* added to the Lord, *multitudes* both of men and women. Again we are told that the disciples in Jerusalem *multiplied greatly*, and that a *great company of the priests* became obedient unto the faith. We are told that the church throughout all Judea and Galilee and Samaria had peace, being edified, and walking in the fear of the Lord and in the comfort of the Holy Spirit, was mul-

tiplied. The church spread like a banyan tree: the branches took root and became independent centers of life and power. In Joppa *many believed* in the Lord. *All* that dwelt at Lydda and Sharon turned to the Lord. In Antioch a *great number* of them that believed turned to the Lord. In Iconium a *great multitude*, both of Jews and Greeks, believed. In Derbe *many disciples* were made. In Thessalonica *some* of the Jews were persuaded, and consorted with Paul and Silas, and of the devout Greeks a *great multitude*, and of the chief women not a few. In that city Paul and Barnabas were spoken of as the men who had turned the world upside down. In Corinth *many* hearing, believed, and were baptized. In Berea *many* of the Jews believed, also of the Greek women of honorable estate, and of men. In Ephesus the word of the Lord grew *mightily and prevailed*. There it was that Demetrius said to the silversmiths: "You see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away *much* people." Converts are mentioned in Tyre, Cesarea, Troas, Athens, Philippi, Lystra and Damascus. Paul speaks of the gospel as bearing fruit in all the world, and states that it had been preached in all creation under heaven. The brethren in Jerusalem said to Paul: "You see how *many myriads* there are among the Jews of them who have believed."

Friends and foes agree concerning the success of the gospel in this age. Thus Tacitus says: "This detestable superstition broke out on all sides, not only in Judea, but in the city of Rome itself. At first, they only were apprehended who confessed themselves of that sect; afterward a vast multitude was discovered by them." Pliny says: "Suspending all judicial proceedings, I have recourse to you for ad-

vice; for it has appeared to me a matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering; for many of all ages, and of every rank, of both sexes alike, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country." According to Pliny the temples were forsaken and the sacred solemnities were ignored, and the victims found few purchasers. Tertullian says: "We are but of yesterday, and, lo, we fill the whole empire—your cities, your islands, your fortresses, your municipalities, your councils, nay, even the camp, the sections, the palace, the Senate, the forum." And again: "In whom have all the nations believed, but in the Christ who is already come? In him believe the Parthians, the Medes, the Elamites, the dwellers in Mesopotamia, in Armenia, Phrygia, Cappadocia, in Pontus, and Asia, in Pamphylia, in Egypt, and in the parts of Libya beyond Cyrene, inhabited by Romans, Jews, and Proselytes. This is the faith of several tribes of Getulians, the Moors, the Spaniards, and the various nations of Gaul. The parts of Britain, inaccessible to the Romans, but subject to Christ, hold the same faith, as do also the Sarmatians, the Dacians, the Germans, the Sythians, and many other nations in provinces and islands unknown to us, and which we must fail to enumerate." Justin Martyr says: "There is not a single race of men, barbarians, Greek, or by whatever name they may be called, warlike or nomadic, homeless or dwelling in tents, or leading a pastoral life, among whom prayers and thanksgiving are not offered in the name of Jesus the crucified, to the Father and Creator of all things." Gibbon says: "While the Roman Empire was invaded by open violence, or undermined by slow decay,

a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the Cross on the ruins of the Capitol." Pressense describes the steady forward march of the church which no obstacle could impede, and no danger daunt. "The emissaries of the church go far and wide over the vast field open to Christian labor. The gospel is spread over the whole of Asia Minor; it reaches the borders of India; penetrates the deserts of Africa; and touches the heart of Egyptian Africa. The great Apostle and his companions carried it into Greece, to the very center of ancient civilization. It reaches the very capital of the empire. Everywhere flourishing churches flame out like beacons through the darkness of the pagan night." There was not a single province of Asia Minor which had not been furrowed in every direction, and where the missionaries had not gained some fruit. Christianity reached the shores of the Euxine, and founded churches in Pontus and Paphlagonia. It sent missionaries as far as the Hellespont, and into the regions where once was Troy. The islands bordering the coast of Asia—Rhodes, Cos, Lemnos, Coreyra, received the gospel from the main land. Early in the fourth century, Constantine was numbered among the believers. He saw the Cross on the sky, and beneath it the words, "In this sign thou shalt conquer." At the Milvian bridge Maxentius was overthrown by Constantine. The empire became Christian. This single fact speaks volumes. It tells, as nothing else could, how the gospel made its way in spite of every kind of opposition.

The persecutions authorized by the emperors give us an insight into the missionary activity and success of that period. At first Christianity was tolerated and

ignored on account of its weakness. Its Founder died on the Cross. His followers had no wealth and no armies. Their conquests were among slaves, for the most part. The government felt that it could afford to despise such a religion. But when ten emperors, and among them such men as Trajan, Aurelius, Severus, and Diocletian, thought it expedient to crush this religion out of existence, and used all the power in their hands for this purpose, we begin to understand that Christianity had assumed colossal proportions. It was filling the earth; it was turning the world upside down.

The Christian religion, it has been said, is by its very nature missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary, if it disregarded the parting injunction of its Founder, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Christ tasted death for every man. He instructed his disciples to preach the gospel to every creature under heaven. The promise is, "Whosoever shall call on the name of the Lord shall be saved." But how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things? But all will not believe. Be it so. Still it is the duty of those who have the truth to proclaim it. Isaiah is very bold, and saith, "I was found of them that sought me not. I became manifest to them that asked not of me." The apostles went in

all directions and preached, whether the people would hear or whether they would forbear. The gospel is for all men everywhere, and those who receive it are under obligation to bear it to those who have it not; otherwise they will not be able to retain it themselves. Christianity is therefore essentially a missionary religion. The missionary idea is a fundamental idea of the gospel.

Our Lord was a missionary. His apostles were missionaries. The New Testament knows of two classes only: Those who go, and those who send. The followers of Christ everywhere ought to be missionaries. Eighteen centuries have come and gone since the last apostle fell asleep, and two-thirds of the race are living and dying without God and without hope. We owe it to them to send them the gospel, which is able to make them wise unto salvation. The church has the men and the money to do this in a single generation. Lord Shaftesbury said that the gospel might have been proclaimed to all nations a dozen times over, if the Christian Church had been faithful to her trust. Here is a task that ought to enlist the sympathy and liberality of every congregation and every believer in Christendom. We are doing something in this direction, but almost nothing compared with our numerical and financial strength. What was true in the apostolic age is still true. "The world lies in the wicked one." Darkness covers the lands, and gross darkness covers the peoples, and we are at ease in Zion. A thousand millions are stumbling on the dark mountains and going down to the pit with none to deliver, saying as they pass out into the night, "No man cares for my soul." Their helplessness and hopelessness ought to plead in their behalf like angels trumpet-tongued. To the church of this day, as to the church of a former day, the word of

the Lord comes, "Arise, shine; for thy light is come, and the glory of the Lord has risen upon thee." Those who have the truth hold it in trust for those who have it not. The church does not believe this. The bulk of all moneys raised for religious purposes is used to comfort and edify those who are already in the fold. The needs of the countless multitudes who are living and dying without the gospel are lightly regarded. The church has not been made to understand her duty. She has been making a pastime of that which should be the object of her steadfast pursuit. Christian men do not engage in this work as politicians engage in a presidential campaign, or as men seek for the prizes and pleasures of this life. They do not manifest the zeal and the whole-heartedness in extending the kingdom that myriads do in seeking to gratify the lust of the flesh, the lust of the eye and the pride of life. The heathen nations do not feel that the church has entered upon this evangelistic crusade in earnest, and that all her energies are devoted to its triumph. They do not witness the divine enthusiasm and the impetuous onrush of the first century, when heathen priests and artisans felt that their craft was in danger, and that their temples and altars were about to be deserted and set at naught, because of the teaching of these men who had turned the world upside down. The irreligious at home are not convinced that the church really desires to convert the world. They do not see the supreme consecration that was seen in our Lord and his Apostles, who made this their sole concern. They do not see people offering themselves willingly in this the day of his power. It goes with the saying that this work should have a permanent place in our thoughts and prayers; it should have a fixed share in the assignment of our incomes; it should become the great end

and aim of life. We ought to do far more than we have ever attempted or even thought. We must give our souls no rest till the knowledge of the glory of the Lord covers the earth, even as the waters cover the sea. We must not be content till all created intelligences in heaven, and on the earth, and under the earth, and in the sea, are heard saying, “Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”



COLUMBIAN. ENG. CO

WORKERS IN INDIA.

1. MRS. G. L. WHARTON AND CHILD, Hurda.
2. MISS JOSEPHIA FRANKLIN, Bilaspur.
3. MRS. M. D. ADAMS, Bilaspur.
4. MRS. H. L. JACKSON, Hurda.
5. MISS HATTIE L. JUDSON, Hurda.

X.

MISSIONS IN THE MIDDLE AGES.

MAKING it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation.—*Rom.* xv. 20.

GIBBON says that there is the strongest reason to believe that before the reign of Diocletian and Constantine the gospel was preached in all the great cities of the Empire. The truth was carried not only by missionaries, but also by merchants, by travelers, by captives taken in war, by soldiers of Rome, by barbarians who served in the Legions, by women who were married to savage chieftains. Every Christian was a missionary. We are told that what had been the consolation of the slave and the fugitive in the catacombs had become the creed of the statesman and the magistrate, and the Cross was blazoned on the banner of the Empire. When Rome fell before the Goths, the church undertook in earnest to win these savage tribes to the faith. By the close of the fifth century the Burgundians, the Suevi, the Vandals, and the Ostrogoths embraced Christianity. An early writer says, "So the Armenian lays down his quiver, the Huns are learning the Psalter, the frosts of Scythia glow with the warmth of faith, the ruddy armies of the Goths bear about with them the tabernacle of the church." Little is known of the men who evangelized these barbarians. In the East Ultilas was the Apostle of the Goths. He devoted his life to the

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conversion of his own people. He invented an alphabet and translated the Bible for them. Chrysostom founded a school in Constantinople in which Gothic youths were trained to preach. Speaking of the Goths the great preacher said, "Thus have you witnessed to-day the most savage race of men standing together with the lambs of the church—one pasture, one fold for all, one table set before all." Severinus built a cell and afterwards a monastery, and trained a few workers for Pannonia and Noricum. He endured hardships of every kind. He went barefoot over frozen rivers to collect food and clothing for the needy and funds to ransom those who had been sold into slavery. In the West the Salian Franks accepted the new faith because Clovis did. In the battle of Tolbiac, the king was hard pressed by the foe. He called upon his own gods, but to no purpose. When his soldiers were on the point of being routed he called on the God of his wife, and vowed that, if he would give him the victory, he would renounce paganism and become a Christian. He gained the day and was baptized. The bishop commanded him to burn what he had adored, and to adore what he had burned. Five thousand were baptized the same day. While we know almost nothing about the conversion of the Gothic tribes who settled in the Empire, we do know a good deal about *the Missionary Work Done in the Middle Ages*. This is the topic before us. Let us look—

I. At the work done in the British Islands. The work began in this part of the world with St. Patrick, the apostle of Ireland. This illustrious man was born near Dumbarton, Scotland, in 395. While yet a lad he was kidnaped by pirates and sold as a slave in Ireland. He ran away from his master, escaped to the Continent, and becoming a Christian, and being

educated, he went back to Ireland to preach the gospel. In a dream he heard the voice of the Irish people saying, "We entreat thee, holy youth, to come and walk with us." He met the king and his Druids at Tara, and made so favorable an impression on the royal mind that he was allowed to continue his work. He won the hearts of peasants and nobles; he instructed whole tribes in the gospel. He invented an alphabet, established seminaries and schools for both sexes. He covered the land with monasteries in which the Scriptures were studied, and in which ancient books were read and copied, and workers trained for their own country and for the rest of Europe. Before he died he won that land for Christ. Ireland was known for centuries as the Isle of the Saints, as the University of the West. An extract from his Breastplate gives us an idea of his inner life:

"Christ, as a light,
Illumine and guide me!
Christ as a shield, o'ershadow and cover me!
Christ be under me! Christ be over me!
Christ be beside me,
On left hand and right!
Christ be before me, behind me, about me!
Christ this day be within me and without me!"

The work began in Scotland with Columba. This man was born in Donegal, Ireland, and was educated in one of the schools of St. Patrick. When he was forty-two years of age he and twelve associates started for Scotland. He landed at Iona and made that little island a Pharos to give light and to save life. He lived in the simplest style, sleeping on the bare ground with a stone for a pillow, prostrating himself in prayer for the people whom he came to save. Columba could bale or guide the boat, grind the corn, give medicine, and oversee the farm. He preached the gospel wherever he could find an ear to listen, erected a church,

and leaving some one to care for the flock, he passed on sowing the seed. Not content with evangelizing Scotland, he carried the gospel to the Orkneys and Hebrides. His pupils spread forth far and wide, opening up everywhere fresh centers of missionary enterprise amid the dense darkness. Columba founded schools as far south as the Humber. The men trained in these schools were known as the Scotsmen of the next four hundred years all over Europe. In one of the schools founded by his pupils, Martin Luther was trained for his mighty work. The evening he died he was transcribing the thirty-fourth Psalm. He wrote the words, "They who seek the Lord shall want no good thing," and stopped. He said, "The next words, 'Come ye children, hearken unto me,' belong to my successor." We are told that the schools founded by St. Patrick and Columba attracted students from every part of Europe, and furnished hosts of dauntless missionaries ready to go at a moment's warning wherever there was an open door. They went to England, Germany, France and Iceland.

Augustine was the apostle of England. Christianity entered Britain with the Romans, but its success was limited. When the Romans withdrew the Saxons came, and Christianity perished before them. For a century and a half Britain was pagan territory. Gregory the Great wanted to go to England as a missionary, and started, but was recalled. When he became Pope he sent Augustine with forty companions to win England. On the way they heard that the Saxons were a people of fierce countenance, whose language they could not understand, and turned back. Gregory would not listen to their timid excuses. Ethelbert, King of Kent, had married a Christian princess. He received them kindly and gave them permission to preach. After a time the king was

baptized. On Christmas day upwards of 10,000 were baptized in the Swale. Edwin, King of Northumbria, married a daughter of Ethelbert. Before a battle with the King of Wessex he said to the bishop, "If your God will give me the victory over the King of Wessex, I will renounce my idols and worship him." He was victor in the battle. He consulted the Witan and they decided in favor of Christianity. The king and the bishop and others traveled through the kingdom and preached to the people. Great numbers were baptized in the Glen and in the Trent. Redwald, King of East Anglia, was baptized while on a visit to Ethelbert. On his return home, to please both parties, he set up an altar to Christ and to heathen gods in the same temple. Edwin was the agent of his thorough conversion. Within less than a century after the arrival of Augustine, all England was evangelized. Laws regulated the treatment of slaves, forbade sorcery, necromancy and divining. England had become a center of gospel light. In bringing about this change Aidan, the apostle of Northumbria, played a noble part. He neither sought the good things of this life nor cared for them. Whatever presents he received he gave to the poor. He traveled on foot, exhorting all to become Christians, and if Christ's, to show their faith by almsgiving and good works. In Sussex Wilfrid taught the people to catch fish. He saved them from famine and preached the gospel to them. Stanley describes how under the labors of Augustine and his associates the first English city of Canterbury sprang up. The kingdom of Kent expanded into the Christian Empire of Great Britain. This in turn led to the conversion of Germany, and of North America, of Australasia, and of the Islands of the Pacific. "And who can tell what future empires and kingdoms, in circle after circle of ever-broaden-

ing light, shall be the result, till the glory of the Lord shall cover the earth as the waters cover the sea."

II. Let us look at the work among the Teutonic peoples. British Christianity did not fail to possess the evangelistic spirit. The disciples of Columba went everywhere, planting wherever they went the banner of the Cross. It is said that they swarmed like bees into the dark places of heathen Europe, carrying with them the light of the gospel of the glory of Christ. Thus Columbanus, who was born in Leinster and educated in Banchor, selected twelve associates for work on the Continent. The king of Burgundy wanted them to settle near him. But they did not want to build on other men's foundations. They did not wish to be clothed in soft raiment and live in kings' houses. They wanted to live among the ignorant, the barbarous, the heathen. They settled in a forest where they were in perils of robbers, of wild beasts, and of malaria. They lived on the bark of trees, and such roots and herbs and berries as they could find. They suffered incredible hardships. Giving offense to the King and Queen-mother, he was seized and put on board of a ship sailing to Ireland. Returning, he continued his work. The land was cleared, seed was sown, and manuscripts copied. His monastery was a source of light to all the heathen around it. He evangelized Lombardy, and erected the standard of the cross at Pavia, Tarentum, and Bobbio among the Apennines. St. Gall, one of his associates, carried the gospel into Switzerland. He reclaimed a part of that land from barbarism, taught the people something about agriculture, as well as the duties of religion. His life was renowned for self-denial and usefulness. Amandus, St. Eligius, and Wilfrid evangelized parts of Friesland. The people offered human sacrifices. Some were hung, some

were drowned, and others were strangled. Their labors were rewarded with the conversion of the king, several chiefs, and thousands of the people. Kilian is known as the apostle of Franconia, Fridolin won the Alemanni to Christ, Willibroard carried the truth into Batavia, Friesland, and Westphalia.

Boniface, the apostle of Germany, and the father of German civilization, was born in England in 680. He labored in Thuringia, Hesse, and Frisia. He baptized 100,000 in twenty years. Near Geismar, in Upper Hesse, there stood an oak tree that had been sacred to Thor for ages. This tree was a great obstacle to his success. Failing to win the people from their adoration of it, he seized an ax and began to cut it down. The priests and people expected him to be struck dead. At last the tree fell. The people felt that a god who could not protect himself was unworthy of worship. Out of the timber Boniface built a chapel in honor of St. Peter. Wherever he labored heathen temples disappeared, churches and schools were built, the land was plowed and sowed, the sound of prayer and praise awoke unwonted echoes in the forests. When he was an old man and an archbishop, he heard of a tribe of Frisians that were still heathens. The old missionary zeal was unquenched. He wanted to atone for the cowardice and unbelief which led him to abandon Thuringia in his youth. Resigning his great office, he started to preach to that tribe. As he expected never to return, he put a shroud among his books. After doing some work, he and his helpers were put to death. "The roll of missionary heroes since the days of the apostles can point to few names more glorious, to none, perhaps, that has added to the dominion of the gospel regions of greater extent or value, or that has exerted a greater influence upon the history of the race."

Among his disciples was Gregory, of Utrecht. He was instant in season and out of season. He grudged no toil and spared no pains. The monastery at Utrecht became a missionary college. In it young men from England, France, Friesland, Saxony, Suabia, and Bavaria were trained for their work. Sturmi, of Fulda, was another. He longed for some lonely retreat. He went out into the forest seeking a suitable place. At night he protected himself by chanting hymns and prayers. He caused the forest to blossom like Eden and like the garden of the Lord. He directed the labor of four thousand monks. In the schools formed by these men there were those, as has been said, who kept alive the torch of learning and handed it on to others.

Anskar has been called the apostle of the North. The Vikings had become the terror and scourge of every land and every sea. They prowled along the shores of Germany, France, and England. It is said that when Charlemagne saw them, he wept. Their presence boded evil to the lands they visited. Anskar was to go to the homes of these men and preach Christ to them in their strongholds. He was educated in Corbie. When he was thirteen years of age the great king died. The king was buried with "the imperial diadem on his head, his eyes closed, girt with his baldric, the ivory horn slung in his scarf, his good sword Joyeuse by his side, the Gospel Book on his lap, musk and amber and sweet spices poured around." It was a scene to touch the imagination and the heart of the young monk. His friends urged him not to go, but he would not listen to their entreaties. Harold Klack, king of Jutland, visited King Louis seeking aid. The aid was granted on condition that he embrace Christianity. Anskar accompanied him home. He opened a school and bought or

received boys to train for a native ministry. The people resented the baptism of the king and rebelled. The king fled, and Anskar felt that it was useless for him to remain. He was invited to Sweden. On the way thither he and his company were attacked by pirates. They lost everything. His associates urged him to return. He said: "What may happen to me is in the hands of God; but I have made up my mind not to return until I discover whether it is God's will that the gospel shall be published in this land." Pressing on, he reached Sweden and began work. Afterwards he went to Hamburg and built a school. The Norsemen came and sacked and burned the city and the school. Being driven out, he visited Sweden again. War was waged against his teaching, but he would not leave. Anskar was robed in a shirt of haircloth day and night. He measured his food and drink. His charity was boundless. He would not sit down to dine without first calling in some of the poor to share the meal with him.

Olaf, king of Norway, accepted the truth himself. Then he determined to uproot heathenism from the kingdom. He told the people that they must either fight or embrace Christianity. The record states that they were all baptized. Not content with his work at home, he sent the gospel to Greenland, the Orkneys, and to Iceland. Heathenism still continued in parts of the country. Under one of his successors some one smote an idol with his battle-axe. The blow shattered the idol, disclosing a number of mice and other vermin which had fattened on the sacrifices. This made the idol ridiculous. The people were told to take the gold and ornaments and give them to their wives and daughters, and not to hang them on a stock or stone. Gradually heathenism disappeared.

Schools were built. Corn was planted. Mills were erected and mines were opened. The struggle between Odin and Thor and the Crucified was a long one, but the event was that all the gods of Valhalla surrendered. "The Galilean conquered."

III. Let us look at the work done among the Slavic peoples. Bogoris, king of Bulgaria, was baptized by Photius. The people rebelled against him in consequence. They were strongly attached to the national gods. The national standard was a horsetail. This emblem was exchanged for the Cross. Rotislav, the ruler of Moravia, requested the Greek emperor to send him some men to translate the Scriptures. Methodius and Constantine were sent. They invented an alphabet and translated the Gospels, the Acts, and the other books. Much good was done. The western ecclesiastics regarded a Slavonic alphabet as little short of heresy, and these men were summoned to Rome. The Pope favored the missionaries. The Duke of Bohemia was on a visit to the King of Moravia. At dinner he was seated on the floor. He asked what he should receive if he became a Christian. He was told that he should receive a seat higher than all kings and princes. He and thirty attendants were baptized forthwith.

Vladimir, king of Russia, was persuaded to be baptized. Many of the people followed his example. The huge idol Peroun was tied to the tail of a horse, scourged by twelve horsemen, and thrown into the Dnieper. When the people saw that he could not help himself they were content. The bishops went from place to place, teaching and baptizing the people, and building schools and churches. The gospel reached Poland from Moravia. After a time the heathen party arose, hunted and killed bishops and clergy, and burned churches and monasteries. Ber-

nard went to Pomerania, but the people would not hear him. They hurried him on board ship and told him to preach to the fish and the birds. The Polish Duke Boleslav determined to make the Pomeranians adopt the Christian religion at the point of the sword. He attacked and captured their capital in midwinter, and ravaged the whole district. The people were forced to give up their idols and receive baptism. Bishop Otho was urged to carry on the work. In all his labors he was supported by the Duke. At one place he baptized 7,000, at another so many that he had scarcely strength to administer the ordinance. At another place the people said, "What have we to do with you? We will not put away our national customs, and we are well content with our national religion. Keep your faith to yourselves, and intermeddle not with us." These people were persuaded and were baptized. Their temples and idols were demolished. Only one man refused to abandon the old faith. He was the high-priest whose duty it was to wait on the sacred horse.

John, bishop of Mecklenburg, fell a martyr among the Wends. After being beaten with clubs, he was carried about as a show through the chief Slavonic towns. At one point because he would not deny his faith, his feet and hands were cut off; afterwards he was beheaded. The body was flung into the street, and the head, fixed on a pole, was carried in triumph to the temple of Radegast, and offered to the deity. Vicelin settled among them and won many. There were reactions, but the work went on. The Lithuanians worshiped the heavenly bodies, the god of thunder, and serpents and lizards, with human sacrifices. A chief married a Polish princess and thereby united the two countries. Then the idols were destroyed, the groves were cut down, the sacred fires

were extinguished, and the holy serpents and lizards killed. The people were conducted in troops to the banks of the rivers and were baptized.

The Prussians had three principal gods. These were Percunos, the god of thunder, Potrimpos, the god of corn and fruits, and Picullos, the god of the infernal regions. Children that were deformed, aged prisoners, and all whose recovery was doubtful, were put out of the way. Male and female slaves were burned with the corpse of their masters. At the opening of the thirteenth century they were fanatically addicted to paganism. Missionaries hazarded their lives in going to them. When Adelbert, bishop of Prague, began to explain to them who he was and why he had come to them, they said, "Away with such fellows from our land. These are they who cause our crops to fail, our trees to decay, our herds to sicken. Depart from us or expect instant death!" He and his associates were killed. When dying the good bishop said, "We know that we suffer for the name of our dear Lord, whose might is above all might, whose beauty is above all beauty, and whose grace is inexpressible. What can be more blessed than to lay down life for God?" Bruno went with eighteen companions to take up the work. He and all with him shared the fate of their predecessors. Gottfried won some success, but had to give up in despair. Bishop Christian accomplished something. The Prussians rose in fury and destroyed nearly three hundred churches and chapels, and put many Christians to the sword. The Teutonic knights took part in the crusade against heathenism. They erected castles and introduced German colonists. In course of time sacrifices to idols, infanticide, polygamy and the burning of the dead were discontinued.

At the close of the fourteenth century, Europe was

nominally Christian. Some efforts were put forth to win the Jews and Moslems to the faith. Raimund Lull, the greatest man of his age, gave his life to the conversion of the Moslems. He was driven out by men who could not answer his arguments. He was threatened with death if he returned. He did return and was stoned. After this a man here and there went out and did something, but the missionary work of the Middle Ages was done.

IV. Let us note some features of the work in this period. 1. When a king was baptized it was a common thing for the whole people to follow his example. This was the case when Clovis and Ethelbert were baptized. So when St. Patrick preached in Connaught, the princes submitted, and their example was followed by several thousands of their subjects. In Russia all the people flocked to the Dnieper and there some stood in the water up to their necks, and others up to their breasts, while the priests read the prayers from the shore, naming at once whole companies by the same name. The theory of the time was that the religion of the king should be the religion of his people. So if a king returned to heathenism, or if his successor was a heathen, the people were expected and required to renounce Christianity. It was for this reason that the missionaries addressed themselves first to the king. As the people were not free in the matter of religion, they were not addressed until after the baptism of the king, or until his good will had been secured.

2. The converts had crude conceptions of the nature and requirements of the gospel. It was a savage age, and the vices of savagery were not all abandoned at once. Years after his baptism Clovis heard a sermon on the rejection of Christ by the Jews. Said he, "Had I been there with my brave Franks,

they had not dared to treat him so." Though he did much for the church, it is said that his blackest deeds were done after his baptism. His religion did not stand in the way of his passions. The same was true of Charlemagne. He was a defender of the faith, but his life was far from exemplary. Of the thousands who were baptized to gratify their king, there were few who had a clear and accurate conception of the nature of the Christian religion.

3. In some instances kings compelled their subjects to embrace Christianity. Charlemagne kept up a war with heathenism for thirty years. The Saxons were compelled to yield their old faith and their old practices. He sought to consolidate his Empire by founding schools and churches and by endowing bishoprics. In Norway Olaf told the people that they must submit to his proposal to accept the new faith or expect his displeasure and punishment, and all the ill it was in his power to inflict. They had their choice, "Either accept Christianity or fight." As they were not able to cope with the forces of the king they were baptized. The Pomeranians were forced into the church. A bishop, apologizing for the means resorted to, said that for a people requiring to be tended like cattle, and beaten like stubborn asses, such means were more adapted than the gentler measures which the spirit of Christianity would have dictated. Sometimes the people rebelled and drove out or killed the king. It is proper to say that the ablest missionaries did not seek to propagate the gospel with fire and sword. They preached the truth and illustrated it in their own lives. The weapons of their warfare were not carnal, but spiritual, and mighty through God to the pulling down of strongholds.

4. The temples and idols were profaned or destroyed. In Northumbria the high-priest flung a jave-

lin at the temple, and then bade his assistants destroy the heathen structure, and burn it with all its sacred precincts. He polluted the altars which he had dedicated, and on which he had offered sacrifices. Olaf smote the image of Thor with his battle-axe so that it rolled at his feet. In Pomerania the clergy armed themselves with clubs and axes and began to demolish the temples. The people expected to see the gods avenge themselves. When they failed to do so the people cried out, "What power can these gods have who do not defend their own abodes? If they can not defend themselves, how can they defend or advantage us?" In a little while the largest temples were razed to the ground, and the material converted into firewood. The triple-headed Triglav was sent to Rome as a memorial of the victory over Slavonic idolatry. Rugen for many years had been a stronghold of heathenism. In one of the temples was the gigantic image of Sviantovit. This image was cut down, hewn to pieces, and given to the soldiers to cook their food. In another temple there was an idol with seven heads, another with five, and another still with four. These and the temples were demolished. These temples and idols were constantly reminding the people of the old faith, and tempting them to return to what they had renounced. It was necessary that they should be destroyed. When the people saw that the gods did not protect their own interests they lost faith in them. On the sites of the temples rose churches in which the gospel was preached.

5. Many of the missionaries were men of noble birth and high rank. St. Patrick selected from the higher classes those whose piety and intelligence fitted them for the work of the ministry. Columba, the apostle of Scotland, was of a princely family. Columbanus, who did so much in Burgundy and

Northern Italy, was born of noble parents. Adelbert, who selected the north of Holland as the scene of his toils, was a prince of the royal race of Northumbria. Boniface belonged to an old and noble family. We see men resigning high and useful positions to take part in missionary work. Others retained their honors that they might be more effective. Bishops and archbishops became missionaries to the most savage tribes. They did not want to build on another man's foundation. Their desire was to preach Christ where he had not been named. The farther they could get away from civilization the better they were pleased. They did not count their own lives of any account, as dear unto themselves, so that they might accomplish their course, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God. They were willing to die for the faith; many of them did die. So far from regretting their course, they rejoiced that they were counted worthy to suffer for the Name.

They faced the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel;
Who follows in their train?
They climbed the steep ascent to heaven
Mid peril, toil, and pain;
O God, to us may grace be given
To follow in their train!

We owe it to these men, under God, that Christianity did not perish from the earth. When Mohammedanism had conquered Palestine, Syria, Egypt, North Africa, Spain, from these northern peoples came Charles Martel, who broke the power of Islam on the field of Tours, and saved Europe. And when the same power had taken Constantinople, from these same people came John Sobieski, who smote the followers of the Prophet of Arabia, under the walls of

Vienna, and saved Europe a second time. Had the church failed to do her duty in the Middle Ages, Christendom would have been blotted from the map of the world, and the call of the muezzin would have been heard in Rome, in Berlin, in Paris, in London, and St. Petersburg. From these northern races came the men and women who in our day have undertaken the enormous task of undermining paganism and reclaiming the world to God. While we cannot approve all the methods which they employed in that savage age, or all that they did, we can be grateful that there were men who hazarded and often forfeited their lives in winning our ancestors to the truth as it is in Jesus. We shall best manifest our gratitude by bearing the gospel to those who have never heard the joyful sound.

XI.

MODERN MISSIONS.

AND I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people.—*Rev.* xiv. 6.

IN his History of the Nineteenth Century, McKenzie says that in the foremost rank of powers destined to change the face of the world stand Christian missions. These, he says, may almost be regarded as the product of the present century, and the imposing magnitude which they have gained is altogether recent. This statement needs to be qualified. In the eighteenth century missionary societies were organized, and men went out into different parts of the world to preach the unsearchable riches of Christ. Dr. Smith explains why it was that these missions did not impress the thought of the church or of the world. They were small in themselves; they were conducted generally by uneducated men; and they were directed to races and tribes too obscure, savage or transient to influence the great centers and citadels of heathendom, the great non-Christian and anti-Christian systems and civilizations. Carey's voice rang out like a fire-bell at midnight and awoke the church from the slumber of ages. Since then this work has not been done in a corner. It has been carried on in the sight of the whole world, and on a much larger scale than before. The citadels have been attacked with weapons of precision and weight. The church recognizes the

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claims of this cause as she had not for many centuries. This is what is meant when it is said that the present era began with Carey. In speaking on *Modern Missions*, let me call attention—

I. To what was done prior to the present missionary era. John Eliot was educated in Cambridge, came to America and settled in Roxbury, near Boston. He spent fifty-eight years evangelizing the Indians. He translated the Bible into their language. This was the first book printed in America. He established an Indian college near Harvard to train native pastors and teachers. He lived to see several thousand praying Indians. His converts built their own houses, and were as well behaved and as well clothed as the other settlers. There was little romance in the work. He said, "I have not been dry, day nor night, although I pull off my boots, wring my stockings, on with them again, and so continue." When he grew old he said, "My understanding leaves me, my memory fails me, but I thank God my charity holds out. I find that rather grows than fails." His motto was, "Prayer and pains, with faith in our Lord Jesus Christ, will accomplish anything."

David Brainerd's brief and bright career was spent among the Indians of New York, New Jersey and Pennsylvania. Rich and prosperous churches sought his services, but he declined their tempting offers. He said, "Here am I, Lord, send me! Send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself, if it be but in thy service and to promote thy kingdom." He was willing to spend his life, even to his latest moment, in dens and caves of the earth, if the kingdom of God might thereby be advanced. His lodging was a heap of straw laid upon some boards.

His diet consisted mostly of hasty pudding, boiled corn, and bread baked in the ashes, and sometimes a little meat and butter. He had to go or send ten or fifteen miles for bread. Sometimes it was mouldy or sour before he could eat it. There was no fellow-Christian near with whom he could take sweet counsel and join in social prayer. He had little appearance of success to comfort him. When he urged the Indians to become Christians they said, "Christians lie, steal, drink, and are worse than the Indians." Within a year he spoke of the amazing things God had wrought among that people. There was a surprising change in their tempers and behavior. Morose savages were transformed into agreeable, affectionate and humble Christians. Their drunken and pagan howling was turned into devout and fervent praise to God. They who sometime were darkness are now light in the Lord. Brainerd gave himself wholly to this work. He prayed for the conversion of the Indians till his "body was quite wet with sweat." He longed to be a flame of fire, continually glowing in the divine service, and building up Christ's kingdom to his latest, his dying moment. Living as he did alone in the wilderness, in a hut built by Indians, with few of the necessities and none of the comforts of life, far from civilized society, without even a nurse or a physician in case of sickness, sleeping at times in empty corner-boards on the bare poles, in danger of perishing from the cold, locking his door at night to keep out the wolf and the bear, or climbing up into a tree-top for safety, he did not complain of his lot or regret his choice of work. He said, "I declare, now that I am dying, I would not have spent my life otherwise for the whole world." Brainerd died in his thirtieth year, but tens of thousands have been ennobled by his life. Henry Martyn, Senior Wrangler, scholar

and saint, was led by reading his *Journal* to imitate his example. William Carey was profoundly impressed by the same work. Jonathan Edwards, the greatest divine of his age, was led to undertake his work among the Stockbridge Indians by coming into close contact with this seraphic spirit.

Bartholomew Ziegenbalg arrived in Tranquebar, India, in 1706. He had been educated in Halle, and was sent out by the Danish king. The Danish East Company gave secret orders to the government to offer every opposition and to crush the mission. He sat down with the children to learn the Tamil language. He translated the New Testament and part of the Old. Dying at thirty-six, he left behind him 355 converts, numerous catechumens, a dictionary, a seminary and schools. Duff spoke of him as "inferior to none, scarcely second to any that followed him."—Christian Frederick Schwartz entered India in 1750, and labored there for nearly half a century. He was trusted and admired by the natives and by the foreigners. Under his ministry converts were made, congregations were gathered, schools were established and orphanages founded, till the wilderness around him began to blossom as the rose. Schwartz was the peer of Bismarck or Beaconsfield as a statesman. It would have been well for India if his counsels had been everywhere followed by all. He was possessed with a devotion and a holy enthusiasm scarcely paralleled and never surpassed.—Kiernander went to Calcutta in 1758, and was dying when Carey arrived. The Danish Society continued its work till the close of the century, when Rationalism cut its roots. The first work in India was done by the Danes. The English were seventy years in the country before they began to build a church; the first governor-general of Bengal degenerated into an avowed pagan.

The Moravians began their missionary work in 1732. At that time they were a community of six hundred souls living on the estate of Count Zinzendorf in Saxony. The count and his wife threw away all ideas of rank, surrendered all their property to this work, and held themselves in readiness to go, staff in hand, to preach the gospel to the heathen. In twenty-five years eighteen missions were established by these people. Their members went to Greenland, to Labrador, to Lapland, to Tartary, to the West Indies, to the Red Men of North America, to the Indians of South America, to South Africa, and to New Zealand. The workers went out without purse or scrip. The first men that went to Greenland were asked how they expected to live. They replied, "By the blessing of God and the labor of our hands. We will cut down some timber and build a house." When told there was no timber in Greenland, they said, "Then we will dig a hole in the ground and live there." Those that went to the West Indies had nine shillings each and their clothes. They proposed to support themselves by working at their trades. Some were willing to be sold as slaves that they might have the privilege of working with the slaves and of preaching to them while they worked by their side. Long before Father Damien went to Hawaii, Moravians shut themselves in with leper colonies that they might win the lepers to Christ. Dober said on starting to the West Indies, "Even if no one should be benefited, and no fruits follow my labors, yet I will go, for I must obey my Savior's call." Drachart, on going to Labrador, said, "If they will kill me, they will kill me; but go I must." There is not a brighter chapter in the history of the church than that which records the labors and the triumphs of these spiritual children of Huss and Wielif. In 150 years they sent out over 2,000 to

labor in the regions beyond. Cowper speaks of them,

“As fired with a zeal peculiar to defy
The rage and rigor of a polar sky,
To plant successfully sweet Sharon’s Rose
On icy plains and in eternal snows.”

There were several societies organized before the English Baptist Society. In 1649 the Long Parliament created the first Protestant Missionary Corporation. Oxford and Cambridge warmly approved the measure, and the army contributed to its funds. Its work was among the Indians. Cromwell thought of a missionary college, and mapped out the world into sections for Christian conquest. In 1701 the Society for the Propagation of the Gospel in Foreign Parts was organized. It began work at Archangel and Moscow. Soon it had its agents in Newfoundland, the West Indies, Nova Scotia, and West Africa. It aimed at the conversion of the pagans and colonists. John Wesley spent two years in Georgia under its auspices. In 1709 the Society in Scotland for Propagating Christian Knowledge was organized. Brainerd and Edwards were its agents. These societies were small and could do but little. The largest did not have an income of \$30,000 in any year of the first century of its existence. It was a period of great apathy, and men were not thinking very seriously about the spread of the gospel.

II. Let me call your attention to the beginnings of this work in the present era. The English Baptist Missionary Society was organized in 1792. William Carey was the leader among that people. This man had been a dealer in second-hand shoes. As he worked at his cobblers’ bench he thought of the countless millions living in pagan darkness, and he resolved with God’s help to do something to improve their condition. He used his spare moments to add

to his stock of knowledge. After a while he was licensed to preach. His church was small and poor, and he was obliged to teach school to help earn a living for his family. He made a globe of leather to represent the world, and as he pointed out the different nations upon it he would say, These are Christians, and these are Mohammedans, and these are Pagans. As he uttered the word "Pagans" his voice quivered with emotion and his eyes filled with tears.

At a ministerial conference he proposed as a suitable topic for the next meeting this: "The Duty of the Church to Attempt to Send the Gospel to the Heathen." The presiding officer heard the proposal with surprise and indignation, and springing to his feet said, "Young man, sit down, sir; when it will please the Lord to convert the heathen, he will do it without your aid or mine!" He sat down, but he could not be silent. He continued to plead in public and in private on behalf of this cause, and soon others began to see this duty as he saw it. The next year he was asked to preach the opening sermon to the conference. He spoke from that beautiful passage in Isaiah: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." He dwelt on two thoughts: "Expect great things from God; attempt great things for God." At the close a collection amounting to sixty-five dollars was taken up. Soon after a society was organized, and Carey and Thomas were sent to India. In course of time Marshman and Ward joined the mission. Carey and his associates translated the Scriptures into forty different languages and dialects, thereby giving 380,000,000 souls the word of life in their own tongue.

Other societies were organized soon after this. Thus the London Missionary Society was organized 1796. This Society originally represented the Independents, Presbyterians, Methodists and Episcopalians. Since Christ is not divided, it was decided that those co-operating should strive not to promote the interests of a special section, but with united earnestness to make known afar the glory of his person, the perfection of his work, the wonders of his grace, and the overflowing blessings of his redemption. Unfortunately, this union did not continue. This Society has Missions in the Pacific Islands, in Madagascar, in the West Indies, in South Africa, and in India. Such men as John Williams, Vanderkemp, Moffat, Livingstone, Morrison, Milne, Medhurst, and many others almost equally renowned, have labored in connection with it. Three years later the Church Missionary Society was organized. This Society has Missions in all parts of the world. Its income is larger than that of any other Society.—The Wesleyan Society was organized in 1813. The motto of that Society is, “The world is my parish.”—The Religious Tract Society was organized in 1799, and the British and Foreign Bible Society in 1804. Without these auxiliaries the missionaries could not have done their work. The Bible is now published in three hundred languages. The Bible Societies have published nearly two hundred million copies.

Ten years after Carey was silenced, some member of the Church of Scotland called attention to the question of missions. The leading men in the assembly declared that the idea was fanciful and laughable, yea, even dangerous and revolutionary. It was said that it would be highly improper and absurd to send the gospel abroad, while there remained a single indi-

vidual at home without the means of religious knowledge. Some one proposed to solicit offerings for this work. It was said: "For such improper conduct censure is too small a mark of disapprobation; it would no doubt be a legal subject of penal prosecution." Men talked in this strain till the aged Dr. Erskine arose and said: "Moderator, rax me that Bible." He called attention to the commands and promises of the Lord relating to this work, and thus brought the assembly to a recognition and to a performance of a long-neglected duty. It was not long until a society was organized and some of the choicest young men of the nation were sent out to make known the gospel of salvation to those who knew it not.

The moving spirit in this work in America was Samuel J. Mills. While yet a child he heard his mother say, "I have consecrated this child to God as a missionary." In 1806 he entered Williams College. The next year he invited Gordon Hall and James Richards to take a walk with him. He led them to a retired place in a meadow, and there they talked and prayed over this work. A rain coming up, they sought shelter under a haystack till the clouds should go by. Then and there American Foreign Missions were born. These young men formed themselves into a society, the object of which was declared to be to effect in the persons of its members a mission to the heathen. Of this society no one could be a member who was under any engagement that would keep him from going whenever and wherever the voice of duty might call. Mills said to a college friend, "Though you and I are very little beings, we must not rest satisfied till we have made our influence extend to the remotest corner of this round world." After their graduation, these young men went to Andover, where

they were joined by such men as Adoniram Judson and Samuel Newell. The American Board, the American Bible Society, and many other great results came from that prayer-meeting in the meadow and under the haystack.

It will be seen that the beginnings were small and unpromising, but the growth has been constant and rapid. At the beginning of the present century there were seven societies; now there are three hundred. Then there were seventy missionaries; now there are over five thousand, and fifty thousand native helpers. Then the entire income did not exceed \$250,000; now it is more than \$12,000,000. Then there were not over 50,000 converts; now there are 3,000,000. Then there were not over seventy schools; now there are 12,000, with 500,000 scholars. The work is growing as never before. God's Spirit is in it; his omnipotence is behind it, and it cannot fail.

III. Let me call attention to what has been accomplished in the present missionary era. The Sandwich Islands were discovered by Captain Cook. Nature has bestowed on them every advantage of soil and climate. But the people had sunk to the lowest depths of degradation. They were drunkards, thieves, and debauchees. The family relation was unknown. Two-thirds of the children born were destroyed. If an infant was sick or fretful, its mother scooped a hole in the sand, tossed it in, covered it over with earth and trampled out its life. The sick were removed to a distance and left to perish. The aged and infirm were taken to the brow of a precipice and pushed over. The insane were stoned to death. Human sacrifices were frequently offered. In 1819, a group of missionaries landed and began work. It was not long until some confessed their faith in Christ. In course of time, the whole population was

brought under Christian influence. The record of Titus Coan's work in Hilo is stranger than fiction. The people were scattered; he could not go to them. They decided to come to him. Whole villages made their home near the mission house. They built their cabins and remained there for two years. At any hour of the day or night, a tap of the bell would call together a congregation of from 3,000 to 6,000. Meetings were held daily. Often he had no leisure, no, not to eat. He preached not less than seven, and as often as thirty-five times a week. Once he had to preach three times before breakfast. The people confessed and forsook their sins. The drunkard stopped drinking. Murderers confessed their crimes. Stolen goods were returned. Quarrels were reconciled. The lazy became industrious. The family was established. Marriage was esteemed honorable. Schools and churches were built. The proportion of those that can read is larger than in Boston; the proportion of Christians is as great as anywhere else in Christendom. The people have made progress in agriculture, commerce, industries, literature and art. There are now fifty-eight self-supporting churches. They have a society of their own, and send workers into Micronesia. Thirty per cent of their ministers and twenty-two per cent of their contributions go to the foreign field.—Fiji was the darkest place on earth. Now, out of a population of 120,000, there are 102,000 that regularly attend public worship. In every family there is prayer night and morning. The heathenism which still exists is in the mountain districts. As it is surrounded on all sides by a Christian population, it is rapidly dying out. An English officer, who attended service, said: "I was very much impressed by what I saw. Only fifty years ago every man before me was a cannibal. Close to me sat an

old chief, Bible in hand, who was twenty years before one of the most sanguinary and ferocious of this terrible land. Within twenty yards of me is the site of the fatal oven, with the tree still standing covered with notches that marked each new victim." The crimes and vices of heathenism have given place to the virtues and graces of Christianity.—The Society and Friendly Islands were the scene of the first labors of the London Missionary Society. For twenty years the missionaries toiled and prayed before they saw any fruit. "Then the great harvest began. The chiefs, following the king, who was the first baptized convert, burnt their idols. Wonderful revivals followed, and in twenty years Christianity became the only religion through a space of three thousand miles."—Paton spent his life on one of the New Hebrides. He saw fourteen thousand cannibals brought to sit at the feet of Jesus. Under the gospel old things passed away, and all things became new. The people built their own church and school, and kept them in repair. Industry increased. Huts and plantations were safe. In their savage state every man, in traveling, carried all his valuables with him; now they are secure at home.—The Solomon and Loyalty Islands have been evangelized. It was to these that the Selwyns and Patteson devoted their lives. Three hundred islands in the Pacific have been redeemed from savagery, and are now in turn carrying the light to those who are still in darkness.

The natives of New Zealand and of Australia, Java, Borneo, Celebes, New Guinea, and Formosa, have the gospel. Karl Ritter speaks of the change that has taken place in the New Zealanders as "the standing miracle of the age." Speaking of Celebes, Wallace said that the missionaries had much of which to be proud. "Forty years ago the country was a wil-

derness, the people naked savages, garnishing their rude houses with human heads. Now it is a garden, worthy of its sweet native name, Minahata." Mackay found Formosa in darkness. Idolatry was rampant. There were no churches, no hospitals, no students, no friends. He speaks of the persecutions, trials, and woes; of sleepless nights; of traveling barefoot, drenched with wet; of nights in ox stables, damp huts, and filthy, small, dark rooms; of the days with students in wet grass on the mountain tops and by the seaside; of the visits in a savage country, among the aborigines. After fourteen years of such experiences he could say, "There are now hospitals as well as churches; native clergymen as well as teachers, colleges as well as primary schools, in Formosa, and the native Christians largely aid them."

Madagascar was entered by missionaries in 1820. The king welcomed them. Eight years after he died. His pagan queen succeeded him. She was a veritable Nero. The missionaries were banished, the converts must recant or die. They sought safety in the jungles or in the hills. The queen declared that the depths of the earth must be reached, that the rivers and lakes must be dragged with nets to find them. Spies tracked them to the mountains. Those that were discovered died without mercy. They were burned, they were poisoned, they were drowned, they were thrown over precipices. But the work did not die. It had in it the power of an endless life. As in the apostolic time, "The word of the Lord grew mightily and prevailed." The savage queen died. Her successor was a Christian. With her coronation the persecution ceased. Madagascar is the pearl of the mission fields.

In Africa there are seven hundred ordained workers and 800,000 adherents to Christianity. The mes-

sengers of the churches are pressing into the heart of this continent from every side. They have established stations along the Nile, the Zambesi, the Niger, and the Congo. The land consecrated by the lives of Moffat, Livingstone, Johnson, Crowther, Steere, Mackay, Arnot, the Combers, Greenfell, Hannington, Coillard, Hore, and many other kindred spirits, must be redeemed. Nothing can arrest the work. Since the Universities' Mission was started, thirty-six young men and maidens have found rest in African graves. If one or a score fall, others are found to fill the vacancy and carry on the work. Of part of the continent it is said, "The whole land is a Sodom; and these benighted people, whose conscience is dead, literally glory in their shame." "Their highest object of adoration is Satan, whom they represent to be white." The greater the degradation the greater the need. So the workers persevere. One writes, "I have lost my only horse, the gift of a friend; and a horse here is a fortune, an acquisition beyond our means. But, though no longer young, I am ready cheerfully to tramp the burning sand and the deep mud, under this torrid sun, to make known, as far as I can, the glad tidings of salvation." Another said, "I am one of those men whose dead bodies will fill the trench to make it easier for others to come after us, and walk over us, and take the citadel."

Prior to 1859 Japan was one of the Hermit nations. One edict ran thus: "The evil sect called Christians is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given." Another said, "While the sun warms the earth, let no Christian be so bold as to enter Japan. And let all know that if the King of Spain or the Christians' God should violate this edict he will pay the penalty with the loss of his head." Shipwrecked

seamen were put into cages and carried through the country on exhibition. Readers of the Bible were imprisoned. In 1853 Commodore Perry, an American sailor, steamed into the Bay of Yeddo, spread the American flag on the capstan, opened the Bible, read and sang the one hundredth psalm, and opened Japan to the gospel. There are now 364 organized churches and about 40,000 Christians in the Sunrise Kingdom.

China was once spoken of as the Gibraltar of paganism. Its language was said to be specially invented by the devil for the express purpose of keeping out the gospel. The people regarded themselves as immeasurably superior to all other nations. Public documents spoke of foreigners as barbarians; the people spoke of them as foreign devils. They felt that they had everything they needed within their own borders, and did not wish any intercourse or commerce with surrounding peoples. It was not till 1842, at the close of the first opium war with England, that five ports were open to the gospel. At the close of the second opium war in 1860, the whole empire was thrown open. There are now about 50,000 Christians in the empire. Missionaries are at work in most of the provinces. Schools have been opened, orphanages, hospitals, dispensaries, asylums have been established. Hundreds of books have been translated. The Bible has been spread broadcast. The gospel is making way in the face of all opposition. China belongs to Christ. He died to redeem it, and he alone shall have it. Buddha, Confucius, Mencius and Laotse must surrender their claims to this land and this people.

Sixty years ago a decree went forth from Calcutta, "The missionaries must not preach to natives, nor allow native converts to do so." One of the directors said he would rather have a band of devils in

India than a group of missionaries. The Hindus are averse to any change of faith. Baptism exposes one to loss of employment, to starvation, the burning of his homestead, destruction of crops and cattle. We are told that the sternest boycotting pursues a recreant. Every malignant device is exhausted to bring about a relapse or to cover the convert with shame. The work has prospered in spite of all obstacles. It is stated on good authority that amongst the rural population, in hundreds and thousands of villages there is a distinct mass-movement towards Christianity. There are millions who would speedily become Christians if messengers of the churches could reach them, take them by the hand, and not only baptize them, but also lead them into all Christian living. There are not less than 500,000 Christians in India.

Did time permit, it would be pleasant to show what has been done in Burmah, in Greenland, in Persia, in Siam, in Turkey, among the North American Indians. "A survey of missions is now a survey of the world." Missionaries are found under every sky from the polar sea to Tierra del Fuego. Wherever they have gone they have brought blessing to the peoples. Dr. Kane, speaking of Greenland, said, "Before missionaries came, murder, burial of the living, and infanticide were not numbered among crimes. It was unsafe for vessels to touch upon the coast; but now Greenland is safer for the wrecked mariner than many parts of our own coast." Danenhower and his crew, after their ship went down, started out to seek for food and shelter. When worn out with long marching and scurvy, they fell in with some Eskimos. They could not speak a word of their language. But the Eskimos took crosses from their bosoms and kissed them. The cross was a pledge of safety. Danenhower said afterward, "I never felt so grateful to missionaries as

I did when I found that we were among Christian natives."

IV. *Let me speak of the change in public sentiment respecting missions in the present era.* A century ago the thought of sending out missionaries was greeted with ridicule. Sydney Smith set all England laughing at "the consecrated cobblers." It seemed absurd to him that any one should trouble himself about 420,000,000 pagans, much less attempt their conversion. The task seemed a hopeless one, and the people engaged in it utterly unfit for such a work. He called them ferocious Methodists and impious coxcombs. When they complained, he said a weasel might as well complain when throttled for sucking eggs. He asserted that the converted Brahmans would stuff themselves with rum and rice, and after borrowing all the money they could from the missionary, would run away, and cover the gospel and its professors with every species of ridicule and abuse. Dickens and Kingsley echoed these vulgar sneers. Before a Commission of Lunacy, one doctor thought it conclusive evidence of a woman's insanity that she had contributed to missions. Great Britain has now over four thousand workers in the field. A writer in the *Quarterly Review* states that the sees of Lichfield, Exeter and Hereford, and even the princely throne of Durham, are adding to their dignity by sending forth from episcopal palace and castle those who might justly expect high honor and advancement at home. He adds that Cambridge sent the most learned of its Arabic professors to win the Mohammedans at Aden, and the foremost of its cricketers to no less arduous work in China. An Archbishop's daughter provides for the education of Arab boys in Egypt, and daughters of lay peers superintend and cheer by their presence the Zenana workers in India. The great English

papers speak in high praise of the workers and their work. The "bray" of Exeter Hall has become a clarion call to go up and possess the whole land. David Livingstone sleeps in Westminster Abbey, the Pantheon of the British Empire, among kings and nobles, among the mighty men who fertilized the world with their discoveries and inventions. Carey and Judson were not allowed to settle under the British flag. The East India Company was afraid that they would stir up strife and cut down dividends. Now the men who are responsible for the peace and prosperity of India regard missions as indispensable. They speak of them as the greatest benefactors of the country. Sir Charles Elliott, Lieutenant Governor of Bengal, said, "I am bold to say that if missions did not exist, it would be our duty to invent them."

At the beginning of this century the General Assembly of Scotland thought the idea of sending the gospel to non-Christian nations was fanciful and dangerous. They thought that it was their duty to Christianize every individual at home before doing anything abroad. But now the churches of Scotland are among the foremost in missionary zeal and liberality. They know that if they wait till every soul within their own borders is won to the faith before they do anything elsewhere, they will have to wait forever. The work abroad helps the work at home; it does not hinder it. Scotland is as proud of such men as Moffat and Duff and Livingstone and Mackay, as she is of Bruce and Wallace and Scott and Burns. She has built in her capital a monument to her great son who went through Africa with Bible in one hand and ax in the other.

When those young men in Williams College organized themselves into a missionary society, they deemed it prudent to keep the fact a secret. They were

afraid of a storm of opposition that would wreck all their plans and hopes. After graduation, when they presented their thoughts to their brethren, they asked if they considered them visionary and impracticable, and if not, whether in carrying them out they might expect the necessary aid from them. Now there is scarcely a church in the land that does not feel some interest in this work. Every young man that offers himself is sure of congratulations from all quarters. The very meadow where those young men met is enclosed as a memorial park, and the Haystack Monument is scarcely less famous and sacred than Bunker Hill and Plymouth Rock. At every Commencement the college president leads to this monument a procession of alumni, students and guests. Prayer is offered that the spirit of missions may still prevail at Williams, and that the traditions of the past may be maintained.

Missionaries have contributed to every worthy cause. They have contributed to ethnology, geography, botany, comparative religion, comparative philosophy, and almost every branch of science. They have created markets for manufacturers. Moffat said, "Missionaries to a barbarian people deserve a vote of thanks from the commercial world." They have shown themselves to be helpers and friends of mankind. A New York merchant visited India and saw the workers in the field. He visited Lucknow, Cawnpore, and Delhi. He stood beside the graves of Havelock and Lawrence. He read the tablet of Lord Napier, upon which he inscribed the names of the gallant men who carried the Cashmere gate by storm. But he declared that no soldier who died trying to do his duty has deserved better of his kind than the brave men and women who fall daily with the fever of the jungle, and cholera, and are with heroic self-

sacrifice wearing out their lives silently for the good of others. United States Consul Sickles said, "Before I went to the far east, I was strongly prejudiced against the missionary enterprise and against foreign missionaries, but after a careful examination of their work, I became convinced of its immense value." Hyder Ali said, "Do not send me any of your agents, for I do not trust their words or treaties; but if you wish me to listen to your proposals, send to me the missionary of whose character I have heard so much; him I will trust and receive. Send me the *Christian*." That was Schwartz. It was for this illustrious missionary that the young Rajah wrote this epitaph:

"To the benighted dispenser of light,
Doing and pointing to that which is right;
Blessing to princes, to people, and me,
May I, my father, be worthy of thee."

Some have had their eyes opened in strange ways. A ship was wrecked in the Pacific. The seamen, who took no stock in missions, were driven into the boats. Coming to an island by stealth, they hid themselves as long as they could. Hunger made them bold. One of them ventured to the top of a hill from which he could see the homes of the people. His comrades saw him swing his hat and heard him call, "Come on, boys, I see a church." Another crew in similar circumstances saw a black object on the shore; kicking it over, one of them saw it was a Bible and cried, "We are safe." The day for sneers has gone by. Every thoughtful man will agree with McKenzie when he says, "Among the glories of the century none is greater than this. All other enterprises of beneficence must yield to this magnificent attempt to expel debasing superstitions and convey into every heart the ennobling influence of the Christian religion."

Dr. Stevenson has shown that, at the beginning of the sixteenth century, Europe, broadly speaking, was Christian; and, broadly speaking, beyond Europe there was no Christianity. Mohammedanism had taken possession of as much of Asia and Africa as had been brought under the influence of the gospel. Luther felt that in another hundred years all would be over. "God's Word will disappear for want of men to preach it." For three hundred years after Luther, the Reformation did nothing for the enlargement of the kingdom. A learned theologian spoke of the heathen as "dogs and swine." Bishop Butler declined the archbishopric of Canterbury, alleging that it was too late to save a falling church. Blackstone visited all the leading churches in London and could discover no more Christianity in the sermons than in the writings of Cicero or Seneca. While the church was thinking only of itself and giving no thought to the unsaved nations, it came perilously near losing what truth and life it had. Warneck has shown that Cook's Voyages gave new life to the interest felt by Christendom in foreign lands and peoples. The French Revolution, the War of Independence, and the abolition of slavery throughout the British Empire, gave currency to new ideas of political freedom and the worth of man as man. The use of steam and electricity brought the heathen world to our doors. The fullness of times had come. With the hour came the man who was to sound and lead the advance. Now we see all sections of Christendom animated with the missionary spirit. Myriads of hearts that were deaf to any appeal are now open and are pouring out their treasures like Horeb's rock beneath the prophet's hand. The great uprising among the young people and the children, the vast and superb literature that has been created, the army of

workers that has been sent into the field, are indubitable evidences of this new life and this new interest. We can say now of the missionaries, "There is no speech nor language where their voice is not heard; their line has gone forth to the ends of the earth, and their words unto the ends of the world." Churches have been planted in all lands. Many of these are now self-supporting and self-propagating. The Bible is found in the language of three-fourths of the peoples of the globe. As of old, it is running very swiftly. There is scarcely a ship that goes to the heathen world that does not carry reinforcements and supplies to the workers. In all hearts there is the instinct of victory. Those who have surveyed the enemy's position and ascertained its strength are most cheerful because most confident of the issue. They have dismissed their doubts and their fears; they are absolutely certain that Christ shall possess and fill all things. As Christian people have engaged in missions, they have grown in grace and in the knowledge of the truth. This growth has led in turn to increased missionary activity, and has strengthened the desire that the whole earth may be filled with the knowledge of the glory of the Lord.

XII.

MISSIONS AMONG THE DISCIPLES OF CHRIST.

AND they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.—*Mark* xvi. 20.

MAX MÜLLER says that where the spirit of truth exists it must manifest itself, it must plead, it must persuade, it must convince and convert. It would be as impossible for one who holds the truth in the love of it to be silent "as for the petals of a flower to shut themselves against the summons of the sun in spring." The Disciples of Christ had truth which the whole world needed. They felt that they must publish it far and near. They talked about it at the fireside, in the field, on the street, in stage-coaches, on steam-boats, and in hotels. Every believer felt that it was his privilege to make known the truth that had made him free. Armed with the sword of the Spirit, which is the Word of God, he was ready to stand, like Athanasius, against the world. The marvelously rapid growth of the Disciples of Christ was a result of that evangelistic crusade. As the work grew the necessity for a more efficient organization of the churches became apparent. Two hundred thousand people were gathered into over a thousand congregations, and these were without any systematic form of co-operation. There was a vehement desire expressed from all quarters for some general and efficient action on the subject, for some more digested system of bring-



WORKERS IN JAPAN.
MR. AND MRS. H. H. GUY, Tokyo.

ing all the energies of these congregations to bear upon the world. It was this sense of need that led to the formation of a society which has been the parent of all our missionary societies. Its formation marks an epoch in our history. Speaking on *Missions Among the Disciples of Christ*, I wish to give an account—

I. Of the organization of the American Christian Missionary Society. For several years Alexander Campbell and many others had been made to feel that little could be done in the way of evangelizing the world, or in the distribution of the Bible, or in education, without co-operation. Experience had demonstrated this. The *Harbinger* confessed and lamented the fact that the existing system of co-operation was inefficient and inadequate. The truth is, the existing system was the absence of any system. Churches were calling for preachers and for financial aid. Wolves in sheep's clothing were making havoc of the flock. Great and effectual doors were opening at home and abroad, but there was no one to enter. The Disciples of Christ had come to the parting of the ways. They must decide whether they were to co-operate and make the truth which they held effective, or continue without co-operation and come to naught. One of the great men of that time said, "Our existence as a people is involved in some general co-operation for the conversion of the world. The present is a momentous crisis with us."

In response to a call for a convention in Cincinnati, in October, 1849, one hundred and fifty delegates assembled, representing ten States and one hundred and twenty churches. Among them were the following: D. S. Burnet, Walter Scott, James Challen, John O'Kane, L. H. Jameson, J. M. Mathes, George

Campbell, W. H. Hopson, Albert Allen, Dr. Shackelford, A. D. Fillmore, J. M. Tilford, L. L. Pinkerton, B. U. Watkins, John T. Johnson, Charles Carlton, S. K. Hoshour, J. T. Barelay, W. K. Pendleton, J. J. Moss, J. M. Henry, Benjamin Franklin, C. L. Loos, T. J. Murdock, Jonas Hartzell and Richard Hawley. Mr. Campbell wanted to attend, but was kept at home by sickness. The delegates from Indiana brought a fraternal letter from the annual meeting in Indianapolis. In it they said they were fully satisfied that we ought to form a regularly organized missionary society for the purpose of sending the gospel in the hands of a living ministry to all the destitute, uncultivated portions of the Lord's great field—which he declares is the world. "It is our hope—entertained with the strongest desire of being realized—that this subject may receive a due amount of attention, during the sessions of your meeting, and that such a society will be formed ere you adjourn." They were not disappointed. The logic of the situation demanded what they confidently expected. John T. Johnson offered a resolution to the effect that a missionary society, as a means to concentrate and dispense the wealth and benevolence of the brethren of this reformation, in order to convert the world, is both scriptural and expedient. He offered a second resolution to the effect that a committee of seven be appointed to prepare a constitution for said society. After due deliberation these resolutions were unanimously concurred in. The constitution adopted has been amended several times, but it is substantially now what it was then. The name agreed upon was the "American Christian Missionary Society." This name has since been changed to the "General Christian Missionary Convention." Alexander Campbell was elected President; James Challen, Corresponding Secretary; and

Archibald Trowbridge, Treasurer. There were twenty-five Vice-Presidents. The most noted of these were D. S. Burnet, Walter Scott, T. M. Allen, W. K. Pendleton, John O'Kane, John T. Johnson, Tolbert Fanning, J. T. Barclay and J. J. Moss.

There was much earnest discussion, but the best feeling prevailed. "The passions slept, while the affections kept their vigils. The love of the brotherhood, the love of all men controlled our hearts. The feeling of the assembly was a sublime reflection of the love which bled for man on the cross, and proposed an all sufficient remedy for their woes in the provisions of the apostolic commission." A generous sum of money, for that time, was pledged to carry on the work. In an address to the churches announcing what had been done and calling for co-operation, D. S. Burnet voiced the feelings of the delegates and of thousands besides. He said, "The hour of our associated strength has arrived, the hour which shall demonstrate our union to be more than uniformity of sentiment, a oneness of mind and of effort arising from the nature, power and exaltation of the holy truth believed. This year is to prove us. It will be decisive of our character and our destiny. The spirit which we now exhibit will be the augury of our fate." The object of the Society was to promote the preaching of the gospel in destitute places in this and other lands. The men who effected its organization neither sought nor desired that it should have dominion over the faith of the churches. Their desire was that it might be a helper of their work and their joy. Their one and sole concern was that it might aid in the great cause of world-wide evangelism.

The sentiments of the men who were prominent in the formation of this Society are found in their published utterances. Thus Alexander Campbell said:

“The missionary institution is the genuine product of the philanthropy of God our Savior. It is the natural offspring of Almighty love, shed abroad in the human heart; and, therefore, *in the direct ratio of every Christian's love, he is possessed of a missionary spirit.*” “The church of right is, and ought to be, a great Missionary Society. Her parish is the whole earth—from sea to sea, and from the Euphrates to the last domicile of man. A Christian community without missions and missionaries would be a solecism in creation, and a gross deviation from the order, the economy and the government of the universe.” “The missionary field is as broad and as long as the terraqueous globe. Every unconverted human being on this earth, capable of understanding and believing the gospel, is found in the missionary field. Hence the Lord himself commanded his prime missionaries to traverse the whole world, and to preach the gospel to the whole human race.” Among the last words that fell from his lips were, Europe, Asia, Africa and America. As his great soul was passing from the scene of his triumphs, he was thinking of the evangelization of these continents. James Challen said, “The cause of missions is the cause of God. It is the chief instrumentality in the propagation of the gospel.” Walter Scott said, “‘Go,’ is a verb in the imperative mood. The language is imperial and imperative; it is full of authority. ‘Go ye into all the world,’ to Europe, to Africa, to America and to the islands of the sea. Leave your footprints on the snows of the frozen North. Trace out pathways into the flowery pampas of the balmy South. Seek the setting sun, the far West, the wild prairies, and the still wilder men that inhabit them. Search out the land of figs and dates; the land of vines and olives. Tread over the golden sands and along the rivers gleaming with dia-

monds and gold, far, far away. Go to those who water their steeds in the Rhine; to those who drink from the Seine, or who bathe in the Nile and the Niger, the sacred Ganges, Indus, Bramaputra and the Irrawaddy. Go to the ends of the earth, for your success will be in the ratio of your mobility."

One objection has been persistently urged against the Society from the first. As the constitution provided for Life Directors and Life Members, it was said that the Society was built upon a money basis. There were those who claimed that this was radically wrong, inasmuch as all Christians are equal. This objection is theoretical only. Practically it has no force, for the reason that the man that gives nothing has as much to do with shaping the policy of the Society as the man that gives his thousands. The convention is a mass-meeting. No credentials are presented. A by-law declares that all members of the church of Christ who may attend the convention shall be entitled to participate in its deliberations. The constitution was changed twice to suit those who made this objection. The only tangible result was that the income of the Society was greatly diminished and its work demoralized and almost destroyed in consequence. It was found necessary to return to the original plan.—Another objection was urged more strenuously than this, if that be possible. There were those who held that the Society was itself a mistake, and they called for its dissolution. The very word "society" was offensive to them. To meet this objection the name was changed. The word "convention" was used instead. Some States used the word "co-operation" for the same reason. But changing the name did not satisfy the objectors. It was not the name, but the thing itself, to which they objected. They were opposed to any organized effort

to evangelize the world. These people overlook the divine law that wherever there is life there must of necessity be organization. If the churches are to disintegrate and die, there is no need of organization; but if they are to live and grow and bring all their energies to bear upon the world in the most effective way possible, they must organize. If New Testament precedents are needed, they can be produced. The word "society" is not used, but the thing is there. Individuals and churches did associate. What the objectors call for is not new. It was tried and found wanting. After a thorough test the *Harbinger* pronounced it "inefficient and inadequate." It was the stress of circumstances that led to the formation of the Society. The wisdom of that measure was abundantly justified by results. The fruit reveals the tree. The fact that a thousand churches have been founded and that several thousand have been materially assisted by it should count for something. The numerous and unmistakable tokens of divine favor demonstrate that the Lord has received it. The fear that the Society would grow into an oppressive ecclesiasticism is absolutely groundless. There is as much danger of the heavens falling or of the law of gravitation being suspended. The Society has no desire to interfere with the independence and autonomy of the churches.

II. Let me give some account of the work of this Society. We have seen that it was intended that it should conduct Home and Foreign missions. Its first work was done in Jerusalem. Dr. Barclay and family offered themselves for that field. It was felt by all that that was the proper place in which to begin. The Jerusalem mission was begun in 1850, and was continued till 1861, when Dr. Barclay, owing to a lack of support, felt obliged to resign. The churches in

Virginia provided the funds for that mission. During the war the churches in that State felt unable to pay their pledges. Jerusalem was a most difficult field. It was said to be as sterile as the rock on which the city was built. Dr. Barelay said that every convert was a brand plucked out of the fire. One of the reports declared that a standing advertisement in the Holy Land of our *existence*, our *faith*, and our *aims*, was worth \$2,000 a year. One of the permanent and precious results of that mission was Dr. Barelay's noble book, *The City of the Great King*. The missionaries rendered the cause of Christ most faithful and most heroic service.—Liberia was the next foreign field. D. S. Burnet heard a slave in Kentucky delivering an address on temperance. As he listened, it occurred to him that here was the man to go to Africa as a missionary. At his suggestion the people of Christian County bought Alexander Cross and gave him his freedom. The churches of Kentucky provided an outfit for him and his family and agreed to support him for one year. Early in January, 1854, he landed in Monrovia. He spent two months happily engaged in his efforts to begin his missionary labors under the most favorable auspices. While overtaxing his strength he exposed himself to the burning tropical sun. As a consequence he fell in a few days a victim of African fever. His little son was with him and was similarly exposed and died also. Alexander Cross was the first missionary sent by the Disciples of Christ to die on heathen soil and to sleep in a heathen grave. All honor to that brave man who laid down his life for his own people! Year after year the Society called for some one to take up the standard that fell from his dying hand, but there was no one to respond.—Jamaica was entered in 1858, and abandoned in 1866 for want of means. J. O. Beards-

lee did a good work in that field. In three years after his arrival he reported thirteen stations and 634 members. The war diverted the thoughts of the people from this work. Failing to secure the funds needed, it was found necessary to retire the missionary family. In the early years of the Society's existence, men were called for to go to China, to France, and to Germany. The managers were compelled to report that suitable men did not volunteer.

As soon as Dr. Barclay was provided for, the Society turned its attention to the needs of the home field. A man was engaged to work among the Cherokees. The churches in Philadelphia, Buffalo and Chicago received encouragement and aid. Three men were assisted in New England. Work was done in Maine, in New Brunswick, in Nova Scotia, in Prince Edward Island, and in Canada West. Since then the following cities have been helped: Selma, Birmingham and Anniston, Alabama; Ft. Smith and Eureka Springs, Arkansas; Phoenix, Arizona; Pomona, Los Angeles and Alameda, California; Denver, Colorado; Halifax, Toronto and London, Canada; Washington, District of Columbia; Jacksonville and De Land, Florida; Macon, Georgia; Boise City and Moscow, Idaho; Kansas City, Topeka, Atchison and Wichita, Kansas; Louisville; New Orleans; Boston; Ann Arbor, Saginaw and Kalamazoo, Michigan; Minneapolis and St. Paul; St. Louis; Kearney, Hastings and Omaha, Nebraska; Roswell, New Mexico; Brooklyn, Troy and Rochester; Fargo, North Dakota; Raleigh and Winston, North Carolina; Corvallis and Portland, Oregon; Sioux Falls, Huron, Watertown and Aberdeen, South Dakota; Knoxville, Chattanooga and Memphis; Galveston, Houston and San Antonio; Salt Lake City; Olympia, Tacoma, Seattle and Walla Walla, Washington; Milwaukee; Laramie, Wyoming. In addition

to those the following States have been assisted: Connecticut, Indiana, Iowa, Mississippi, New Hampshire, Ohio, Oklahoma, South Carolina, Virginia and Vermont. This list is designed to be suggestive, not exhaustive. From October, 1849, to October, 1894, this Society received \$1,043,340.61 and added directly and indirectly to the churches 46,220 souls. The number added is no measure of the work done. Churches have been helped to secure buildings and preachers. The Society has been a bureau of information. The secretaries have been helpers and friends of all who were in need. The State organizations have been guided and strengthened. This Society created a missionary sentiment and thereby made it easier for all other missionary organizations to live and do their work. Its organ is *The American Home Missionary*.

The receipts of the Society did not amount to \$10,000 a year for the first ten years. There was some prejudice and much indifference. In the Annual Report for 1856, D. S. Barnet said: "There exists among many of our people a very inadequate idea of the dignity and importance of our missionary organization. In Israel every man does what is right in his own eyes." "There is much difference of sentiment in regard to the Foreign Missionary enterprise. Such persons seem to forget the aggressive character of our holy religion. They forget the word *go*, in the commission; their mind is riveted upon *tarry ye!*" The next year Benjamin Franklin said: "The missionary spirit is on the increase, just in proportion as the general interests of the cause of Christ are on the increase. We must, with the principles we hold, at no very distant period, become a great missionary people. There has been strong prejudice against the Missionary Society. This we have labored to counter-

act, and, I think, to a considerable extent it has abated." He goes on to say that it is not enough that prejudice be removed, interest must be created. In 1860 the receipts amounted to \$15,831 25. In the report for the year, Isaac Errett said: "We congratulate the brotherhood on the peaceful close of another year of uninterrupted and enlarged prosperity. The current of success has been disturbed by scarce a ripple on the surface. There is hardly enough of adversity to mellow the prosperities of the year." While he was secretary he was impressed with several facts. He speaks of a growing spirituality, of a rapid increase in numbers, and of more enterprise than in former years. He felt more hopeful than ever respecting the missionary cause. Wherever he went he was cheerfully met, and the way to the hearts and purses of the brethren was made easy. The preachers, uniformly gave the most cordial co-operation. Under his peerless advocacy the work advanced by leaps and bounds. There were signs of promise in the darkest hours. Those who were responsible for the management and maintenance of the work were quick to see and to make the most of these cheering indications. By their patience and persistence in years when there was much opposition and little fruit, they made large success possible in after years. They labored, and we now are entering into their labors. They sowed, and we and distant generations shall reap.

In recent years two new departments have been created. These have grown into most valuable auxiliaries. *The Board of Church Extension* was organized in 1888. For several years prior to that time a committee had this work in charge. When a separate Board was created, a new era began. The object of this Board is to help churches secure

buildings. As there are now two thousand churches without houses of worship, and as new churches are being organized every week, it will be seen that this Board has a large work before it. It loans money, and does not give it outright. It loans on first mortgage security with absolutely clear title, with the house insured for the full amount of the loan, the money to be paid back in equal annual installments, at four per cent interest. This Board has *helped* to build 230 churches in thirty-four States and Territories. The Church Extension Fund amounts now to \$102,000 in cash. In addition to this there are pledges aggregating \$115,000 payable in five years. The applications for aid average about one a day. This work has commended itself to the judgment and the affections of Christian people everywhere. All that is necessary is that it be explained; it makes its own plea. If it had been begun forty years ago there would now be several thousand more strong and flourishing congregations than there are. This Board stands beside every evangelist in new fields, beside every State and district and city organization. It proposes to weak and struggling bands that it will supplement their efforts and thus enable them to secure a home of their own. Its cheering promise puts an end to panic and despair; congregations take heart and hope and undertake and accomplish what otherwise would be impossible. The Church Extension Board is the strong right arm of the General Christian Missionary Convention. Its organ is entitled *Business in Christianity*.

The Board of Negro Evangelization and Education was organized in 1890. The first year of its existence it had no agent in the field. Consequently its receipts amounted to only \$35.00. In 1891 C. C. Smith was elected Secretary. He began his work in January,

1892. Since that time \$25,000 have been collected and disbursed in the work among the negroes. There are two schools connected with this Board. *The Bible School* is located in Louisville, Ky.; A. J. Thompson is President; Octavius Singleton is his assistant. Last year thirty-three young men were enrolled and made encouraging progress. They were taught the Bible and other things necessary to an efficient ministry. They are trained in preaching and in the conduct of public worship and in the management of all affairs relating to the work of the church. They are given the highest ideas of character. A library has been started. The school has no building of its own, but has \$3,342 in available funds for the purchase of real estate. *The Southern Christian Institute* is located near Edwards, Miss. J. B. Lehman is President. He has four assistant teachers. The annual enrollment is about one hundred. The Institute owns a large plantation worth at the present valuation not less than \$15,000. The Board hopes that more convenient and commodious buildings may soon take the place of those now in use. The growth of the school will make this imperative. In addition to the work done in these schools this Board is doing evangelistic work in three States, and helps to maintain a general evangelist among the negroes. In addition to this it is helping to educate a number of young men in other schools. The management is careful and conservative. It commends itself to the heart and conscience of Christian people everywhere. This Board has a vast field. There are 8,000,000 of negroes in the United States. They need the gospel. They need to be taught all things pertaining to life and godliness. This Board is seeking to provide teachers and preachers of their own race to do this work. This Board

deserves the confidence, prayers, and financial support of every one who has named the name of Christ.

III. Let me give some account of the State Societies. The churches in Kentucky and Indiana began to co-operate in 1849. The Ohio Society was organized in 1851. The other State organizations came later. *Theoretically* the State Societies are component parts of the General Society. Their officers are entitled to seats in the National Convention. *Practically*, however, nearly all the State Societies are wholly independent of the General Society. Whatever the relation, they work in harmony. One of the early reports said that Kentucky, Ohio, Indiana and Missouri have well-nigh relieved the General Society of any care for their populations. In these States the Disciples of Christ were comparatively numerous and felt able to conduct the work within their own borders. In the new States and Territories, and in those States in which we are weak, and in the large cities, the General Convention has greatly assisted the work. Thus Nebraska was helped for many years. R. C. Barrow and D. R. Dungan testified that the work done in that State could not have been done without the contributions that came regularly from the general treasury. The State Society did what it could, but its field was an empire, and the churches to which it could look for revenue were few and most of them weak. Kansas, South Carolina and Mississippi were assisted in the same way. In like manner the New England co-operation received aid. Had it not, the church in Boston could not have been planted and sustained. The General Convention undertook to give the congregation in Washington a house of worship. The Disciples of Christ in the District of Columbia and in Maryland did as much as they were able, but they could not bear the whole burden. The

State Societies have done far more than is generally supposed. The Ohio Society, for example, organized 253 churches, added 32,829 souls, preached 72,980 sermons. Nearly half the churches in the State owe their existence, under God, to the Society. The State Board raised and expended in its work \$381,536.38. It helped to plant or to sustain churches in such places as Columbus, Toledo, Springfield, East Liverpool, Toronto, Cleveland, Lima, Zanesville, Cincinnati, Waynesville, Piqua, Urbana, Kenton, Bryan, Canton, Steubenville, Massillon, Millersburg, Kent, Bellefontaine, Akron, Tiffin, Bowling Green, Wooster, Ada, Eaton. The list fills several pages. The record of the work in Kentucky is as gratifying as in Ohio. The agents of the Society have added 45,000 to the churches. In the past nine years the additions aggregate 19,414. In that time 126 churches were organized. Churches were organized in the following places: Morehead, Ashland, Middlesborough, Harlan Court House, Bardstown, Corbin and Greensburg. In the past seven years schools have been established in Columbia, Corbin and Morehead. Part of the records of the Society were destroyed by fire. Full and accurate statistics are, therefore, not available. But H. W. Elliott states that it is safe to say that the Society has raised for missionary purposes in the State \$400,000. In Missouri a marvelous work has been done. In eighteen years 387 churches have been organized, 39,095 souls have been added to the churches, and \$455,134 have been raised for church buildings. More than 400 church buildings have been erected through the labors of the evangelists of the State Society. In ten years the membership has grown from 56,000 to 136,000. In 1830 there were twenty churches in the State; in 1895 there are 1,410.

The State Societies report from the beginning as follows: baptisms, 193,371; other additions, 101,787; churches organized, 2,237; raised for work in the States, \$2,986,644.75. The amount raised last year was \$550,222.30. Adding the additions made by the agents of the General Convention gives a grand total of 221,516 baptisms, 119,862 other additions, and \$4,029,985.36 raised and disbursed. When the Egyptians saw the works of the Lord wrought by Moses they said, "This is the finger of God." That was the only adequate explanation. God's hand is as unmistakably seen in our missionary operations as it was on the banks of the Nile.

The State Societies have done far more than raise money and found churches. They have fostered hundreds of congregations that were weak and discouraged and ready to perish. They unified and harmonized churches that seemed hopelessly divided. Their evangelists have kept in touch with the work in every part of the field. They were ever ready to lend a helping hand where help was needed. They have aided pulpits in securing preachers, and preachers in securing pulpits. Had it not been for their wise and self-sacrificing labors many churches that are now strong and prosperous would have fainted and fallen and died. In the face of opposition and obloquy they kept right on, guiding their course "solely by the starlight of duty and the compass of divine truth." They shall have their recompense at the resurrection of the just. God is not unrighteous to forget their work of faith and labor of love, and patience of hope.

IV. Let me call your attention to the Christian Woman's Board of Missions. This Board was organized in 1874. Its headquarters are in Indianapolis. Its objects are, to maintain preachers and teachers for

religious instruction, to encourage and cultivate a missionary spirit and missionary efforts in the churches, to disseminate missionary intelligence, and to secure systematic contributions for such purposes; also to establish and maintain schools and institutions for the education of both males and females. According to the latest Annual Report (1894) there are 1,404 auxiliaries with an aggregate membership of 30,744. There are auxiliaries in thirty-five States. The receipts from the beginning amount to \$424,987.-56. The receipts for the last year amount to \$59,277.04. The Christian Woman's Board of Missions conducts Home and Foreign missions. Its Foreign work is in Jamaica and India. In Jamaica there are seven ministers, eighteen stations and 1,600 members. There are ten day schools and seventeen Sunday-schools, with a total attendance of about 2,000. The work which the General Christian Missionary Convention had been compelled to abandon was taken up by this Board. There are ten workers in India. The buildings there are a bungalow, a school-house, an orphanage, and a hospital. The States of Montana and Colorado are its special field in the United States. Jen Hawk is carrying on a work among the Chinese in Portland, Oregon. The Board assists the work in Rochester, Duluth, North Topeka, Newport News, Winston, Sacramento, Santa Barbara and Ogden. Bible chairs are maintained in Ann Arbor. Lectures are given on the Bible, and instruction is given in Christian work. The Board has a school in Hazel Green, Kentucky. This Board works in eleven States and one Territory. Two papers are published—*The Missionary Tidings* and *The Little Builders at Work*. Both are conducted with great ability. The Christian Woman's Board of Missions has done good work in the field. The work done

in the churches is of no less value. Thousands of women have learned how to pray and speak in public and to give to help on the Lord's work in the regions beyond. As they have read and thought and prayed, their own hearts were made better. The children whom they are training will do vastly more than the present generation dreams of doing. No statistics can give all the results. Eternity alone will fully disclose what has been done by this noble organization.

V. *Let me give some account of the Foreign Christian Missionary Society.* We have seen that the American Society was organized to conduct Home and Foreign missions. We have seen that it carried on a work in several foreign fields for a time. At the twenty-fifth anniversary of that society it was said by the orator of the occasion that in all the wide world outside of the United States the Disciples of Christ did not have a single herald of the Cross. Jerusalem and Jamaica had been abandoned, Liberia had been forgotten. The income of the Society for that year was \$5,172.28. The managers did not feel able to enter any foreign field. This being so, it was felt by many that the time had fully come for a society to be organized to work in the heathen world. The Foreign Christian Missionary Society was organized in Louisville, Kentucky, October 21, 1875. Isaac Errett was its first President; W. S. Dickinson, its first and only Treasurer; and Robert Moffett its first Corresponding Secretary. This Society is at work in England, Scandinavia, Turkey, India, Japan and China. It is arranging to enter Africa this year. Its founders expected to work chiefly, if not wholly, in non-Christian lands. They desired to preach Christ where he had not been named. The reason they did their first

work in Europe was that men could not be found to go to Asia and Africa. The Society felt that it ought to have workers along the Nile and Niger and in the crowded cities and villages of China and Japan. Had suitable men been forthcoming, they would have been sent. To the urgent calls, Who will go for us? there was no response. H. S. Earl was going to England in any event. It was thought that it would be a good thing for him to go in connection with the Society, though he went at his own charges. Timothy Coop and his sons have given very liberally to the work. Their liberality and enthusiasm led the Society to enlarge its operations in that field. There are men at work in London, Southampton, Liverpool, Birkenhead, Gloucester and Cheltenham. The churches in Chester, Ingleton, and Southport are self-supporting. The buildings at these points are worth \$100,000. There are six preachers and 1451 members in the churches in England.

Dr. A. Holck went to Denmark in 1876. He established a church in Copenhagen. In addition to this, as a result of his labors, there are five church buildings in Norway and seventeen preaching stations. The four main points are, Frederickshald, Frederiekstad, Christiana and Holmsbo. There are 825 members in Scandinavia. In 1879 G. M. Shishmanian was sent to Constantinople. With that city as his headquarters, he has opened missions at Bardizag, Smyrna, Sevas, Zarah, Antioch and Biridjek. He has evangelized east as far as the Euphrates. A little band of believers is found in Russia. This band is the fruit of his labors. Six years later Dr. Garabed Kevorkian became his associate. His home is in Mar-sivan. He superintends the work in that city and in Kapon Kara, Haji, Keni, and Checharshambah. Some work has been done in Marash, Aintab and Alboos-

tan. There are 915 members, 508 children in the Sunday-schools, and 393 in the day schools. There are two chapels in Turkey, one in Smyrna, and one in Marash. The workers have to contend against poverty and ignorance and superstition on the part of the people, and against hostility on the part of the government. The authorities seem bent on ousting the missionaries and arresting and destroying their work. To this end nothing that has a tendency to injure and discourage the workers and the converts is left undone. "He that sits in the heavens shall laugh." No weapon formed against the truth shall prosper. Turkey might as well try to arrest the sun in his course as to arrest the spread of the gospel.

In September, 1882, G. L. Wharton and Albert Norton and their families, with five ladies, sent by the Woman's Board, sailed from New York for India. This was the first attempt to enter a heathen field since Alexander Cross fell in Liberia, a period of over a quarter of a century. The unprecedented increase in the receipts of that year showed that this movement struck a popular chord in the hearts of the people. There are stations now in Hurda, Bilaspur, Mungeli and Kawardha, beside several out-stations. The work has several departments, the evangelistic, the medical, the educational, and the literary. G. L. Wharton has opened a Bible and Training School. Dr. Durand has built a hospital and leper asylum. Four bungalows have been erected. An orphanage is in course of construction. The gospel is preached every day. Men and women are being turned from dumb idols to serve the living God. Children are rescued from heathenism and trained to live lives of usefulness and nobleness. The workers and their helpers go out into the surrounding villages and preach Christ and sell the Scriptures. They are sowing good

seed beside all waters. Some of it will fall into good ground and bring forth a bountiful harvest. The day of large numerical results has not yet come, but it is coming. It cannot fail any more than any promise or purpose of God can fail. Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting miracle that shall not be cut off. There are fourteen missionaries and as many native helpers in the mission field in India. Miss Sue A. Robinson fell a victim of the climate. There are 67 converts, 630 children in Sunday-schools, 211 in day schools, 12 in orphanages, while about 5,000 patients are treated annually in the hospitals and dispensaries.

One year later the Society entered Japan. G. T. Smith and wife and C. E. Garst and wife were the pioneers. Work is carried on in Tokyo, Shonai and Akita. There were inquirers before the missionaries could tell them what to do to be saved. Mrs. Smith died March 23, 1885. Her life made a deep impression on the people. The Woman's Board built a chapel in Akita in her honor. The gospel is preached in the chapels, on the streets, and wherever there is an opening. The missionaries make tours through the empire and preach as they go. They take orphans and feed and clothe and train them for service in the kingdom. A monthly magazine is published in Tokyo. A Bible school has recently been opened in which preachers, teachers and Bible readers will be prepared for their work. There are nine missionaries and sixteen helpers; there are 267 members; 561 children in the Sunday-schools, and 368 in eight day schools.

Dr. W. E. Macklin arrived in China January 29, 1886. He began work in Nankin, and called for rein-



MISSIONARY CHILDREN.

MORTON D. ADAMS, JR., India. EDWARD AND LOOS WILLIAMS, China. RUTH MEIGS, China.

forcements. That year E. P. Hearnden and A. F. H. Saw went out from England. The next year F. E. Meigs, and E. T. Williams and their families joined the mission. There are now twenty-one workers and twenty-five native helpers in China. They conduct work at five stations and four out-stations, sustain ten day-schools and two boarding-schools, maintain a hospital and two dispensaries in which 10,000 patients are treated annually, and have gathered small groups of believers at five of the stations. There are five native preachers and other helpers who have proved their sincerity by enduring persecution. In addition to Nankin there are stations in Shanghai, Tsungming, Wuhu, Luhoh, and Chu Cheo. At one other point a "hot-hearted" Christian woman, though poor, proposed to build a chapel. Her neighbors assisted her, and now the gospel is preached there every day by a native evangelist. The work is not confined to the stations and out-stations. The workers go far into the interior and preach in large cities which never heard the gospel before or saw a representative from Christendom. Like the other missions, China has had its martyr. Mrs. Carrie Loos Williams gave her life that the people of China might have life and have it more abundantly. There are now ninety-six converts, one hundred children in the Sunday-school, and one hundred and nine in the day schools. Four homes, a hospital, and a school and chapel have been erected.

The missionaries and helpers number one hundred and thirty-two. Three have fallen, and one was obliged to return home. The Lord has dealt graciously with his servants who have devoted their lives to his cause in the regions beyond. The receipts for the past year amount to \$73,258.16. The receipts from the first amount to \$725,330.77. The Society publishes two papers, *The Missionary Intelligencer* and

The Missionary Voice. The work has had its hours of triumph and of joy, but it has not been without its difficulties and perplexities. The managers have not always been able to accomplish what they desired. They have had their disappointments and heart-aches. But looking back over the way there is much more to rejoice in and to be grateful for than there is to regret. Year by year has witnessed substantial gains. That is the grand fact which cannot be denied.

“ ’Tis weary watching day by day,
And yet the tide heaves onward;
We build, like corals, grave by grave,
And pave a path that’s sunward.

We’re beaten back in many a fray,
Yet newer strength we borrow;
And where the vanguard camps to-day,
The rear will camp to-morrow.”

The work in the foreign field has helped the work at home. The year the Foreign Society was organized, the receipts for home missions amounted to only \$5,000. That was the paltry sum raised by 600,000 people for this most worthy cause. The work was on the point of extinction; the dying flame flickered in the socket. Since then the receipts for home missions have increased sixteen fold. As our thoughts went out to India, to Japan, to China, to Turkey, to Africa, the work at home felt a new impulse. As missionary after missionary sailed to heathen lands, new life was infused into every department of the work in our own land, and now this work has a magnitude and moral grandeur that it never could have had if we took no part in the evangelization of the world. There is that giveth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. The work abroad strengthens the work at home, and the work at home being strengthened the work abroad flourishes. Each is

stronger because of the existence and prosperity of the other than either could be if it existed alone. As the churches have given more they have grown in grace and in the knowledge of the truth. Speaking of the subject of missions, Isaac Errett said he was satisfied from his own experience that it is one of the most animating and potent that can be employed to awake our brotherhood to nobler spiritual life. "It brings us directly into fellowship with Christ." We have drunk more deeply into his Spirit, and have apprehended more firmly that for which we had been apprehended by Him. Thousands have been saved from vain jangling about words and about questions of no consequence by their efforts to evangelize the world. The missionary spirit is, as has been said, the test of a standing or of a falling church.

The gain in the receipts from the first shows how the work has grown in the confidence of the churches. In 1850 the General Christian Missionary Convention received \$2,486.79; in 1894 it received \$88,595.01. In 1875 the Woman's Board received \$1,200.35; in 1894 it received \$59,277.01. In 1876 the Foreign Society received \$1,706.35; in 1894 it received \$73,258.16. In 1876 twenty churches contributed; in 1894 there were 1,806. It was not until 1881 that the Sunday-schools were asked for anything; last year they gave \$23,486.05. In 1858 the receipts for all mission purposes did not exceed \$20,000; in 1894 they exceeded \$770,000. The growth in the receipts of several of the State Societies has been marked and most cheering. It should be borne in mind that while the increase has been rapid in the last score of years, it does not begin to keep pace with the needs. If the men sent had each a thousand tongues, and every tongue a trumpet, they could not evangelize the multitudes that are in need of the gospel.

The Lord has dealt bountifully with us. His good hand has been upon us for good all through our history. He has prospered our undertakings. The measure of success that has rewarded our labors should stimulate us to devise liberal things for the time to come. We must not be satisfied with what we have done. We must do better in the future, and better thence again, and better, still, in infinite progression. We have put our hand to the plow, and must not look back. We have crossed the Rubicon, and cannot retreat. We must advance like a bannered army till the last stronghold of paganism and sin is dismantled, and until Jesus Christ is recognized as Lord of all. We must carry on the work which he began, until the songs of the redeemed are heard round the world, like England's drumbeat, keeping time with the hours. May God help us to do our part worthily, that when the nations of the saved come up from every continent and from every island of the sea, chanting the thunder-psalm of victory, we may join with them in saying:

“Come, then, and, added to thy many crowns,
Receive yet one, as radiant as the rest,
Due to thy last and most effectual work,
Thy word fulfilled, the conquest of a world.”



MEDICAL MISSIONARIES.

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| 1. DR. W. E. MACKLIN, Nankin, China. | 2. DR. NINA A. STEVENS, Tokyo, Japan. |
| 3. DR. JAMES BUTCHART, Nankin, China. | |
| 4. DR. EMMA DURAND, Hurda, India. | 5. DR. C. S. DURAND, Hurda, India. |

XIII.

MEDICAL MISSIONS.

THE leaves of the tree were for the healing of the nations.—*Rev.* xxii. 2.

CHRISTIANITY has to do with the body and with the soul. Our Lord is spoken of as the head of the church, and as the Savior of the body. Paul calls the body the temple of the Holy Spirit. No other faith cares for the body in the same degree. The tree whose leaves are for the healing of the nations grows beside the river of the water of life. The subject for the hour is *Medical Missions*. Let us consider—

I. The authority for this form of Christian work. We have the example of our Lord. Two-thirds of his miracles were miracles of healing. He went about doing good, and healing all that were oppressed of the devil. Matthew tells us that he went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease among the people. The report of him reached Syria, and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied, and he healed them. Preaching and healing went together. When he came down from the mountain, a leper came to him and said, "Lord, if thou wilt, thou canst make me clean." Jesus touched him, saying, "I will; be thou clean." Instantly his leprosy was cleansed. Soon after he healed Peter's wife's mother. That evening the people brought unto him

many possessed with demons, and he cast out the spirits with a word, and healed all that were sick, thus fulfilling the prophecy, "Himself took our infirmities, and bare our diseases." In Matthew's account of his next circuit it is said that Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. After the death of John our Lord withdrew to a desert place apart. When the multitudes heard thereof, they followed him on foot from the cities. When he saw them he had compassion, and healed their sick. When he crossed the lake and came to Gennesaret, the men of the place knew him, and sent into all that region round about, and brought unto him all that were sick, and they besought him that they might only touch the border of his garment: and as many as touched were made whole. He went up into a mountain and sat there. The multitudes came to him, having with them the lame, blind, dumb, maimed, and many others; and they cast them down at his feet, and he healed them. On another occasion, a great multitude of his disciples, and a great number of people from all Judea and Jerusalem, and the seacoast of Tyre and Sidon, came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him: for power came forth from him, and healed them all. As he came down from the Mount of Transfiguration he met a man who said, "Lord, have mercy on my son, for he is epileptic, and suffereth grievously: for oftentimes he falleth into the fire, and oftentimes into the water." Jesus rebuked the demon and he went out: and the boy was cured from that hour. Afterwards we read that he left Galilee, and came into the bor-

ders of Judea beyond Jordan, and great multitudes followed him, and he healed them there. When he made his triumphal entry into Jerusalem, the blind and the lame came to him in the temple, and he healed them. In addition to those already mentioned we are told that he healed the son of a nobleman, and the servant of a centurion, and the sick man at the pool of Bethesda, and the daughter of the Syro-phenician woman; he cast out a dumb and deaf spirit; he released the woman whom Satan had bound for eighteen years; he cleansed ten lepers; opened the eyes of Bartimæus, and of others who had been born blind, and touched and healed the ear of the high priest's servant. The evangelists emphasize two things in his ministry—his preaching and his miracles of healing.

When he sent out the Twelve he said to them: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give." Before this he gave them authority over unclean spirits, to cast them out, and to heal all manner of disease, and all manner of sickness. He was moved with compassion when he saw the multitudes, because they were distressed and scattered, as sheep not having a shepherd. He gave the Seventy a similar charge. He told them to heal the sick in any city which they entered, and to say to the people, The kingdom of God is come nigh unto you. On their return they said, "Lord, even the demons are subject unto us in thy name." After the Spirit was given on Pentecost the apostles continued the work of healing. To the lame man at the door of the temple, Peter said, "In the name of Jesus Christ of Nazareth, walk." Leaping up, he stood, and began to walk. He entered with them into the temple,

walking and leaping and praising God. Soon after this they carried the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. The people in the cities round about Jerusalem brought their sick folk, and them that were vexed with unclean spirits: and they were healed every one. In Samaria Philip preached and wrought miracles. For from many of those who had unclean spirits, they came out, crying with a loud voice: and many that were palsied and that were lame were healed. At Lystra there was a man who had been a cripple from his birth. Paul said to him, "Stand upright on thy feet." He leaped up and walked. While he was in Ephesus God wrought special miracles by the hands of Paul; insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. The chief man on the island of Melita was sick. Paul prayed and laid his hands on him and healed him. When this was done, the rest also which had diseases in the island came, and were cured.

These miracles of healing revealed the spirit of the gospel. Moses plagued the Egyptians; Elijah called down fire and consumed those who sought his aid; Christ came not to destroy men's lives, but to save their lives. He came to heal, to comfort, and to bless. The report of these cures was carried in all directions. Multitudes flocked to see and hear, as they would not have done to hear one who wrought no miracle. The supernatural cures secured a more favorable reception for the message of grace and truth. Sometimes our Lord charged those that were healed to say nothing about it. He said to the two blind men whose eyes he opened, "See that no man

know it." He strictly charged them to this effect. On one occasion he healed the people that followed him, and charged them that they should not make him known. The prophet had said of him, "He shall not strive, nor cry aloud; neither shall any one hear his voice in the streets." When he healed another, he sent him away to his home, saying, "Do not even enter into the village." There was danger of undue excitement. There was danger, too, that the people might think that the healing of the body was the chief thing in the gospel. These miracles revealed not only his benevolent and compassionate spirit, but his Deity. John's disciples asked him, "Art thou he that cometh, or look we for another?" He said: "Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." This answer was more conclusive than if he had positively affirmed that he was the Messiah. These mighty works amounted to a demonstration. He healed a man sick of the palsy to convince his critics that he had power on earth to forgive sins. We read that the multitude wondered when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

Christ has left us an example in this as in other things. We find our authority for Medical Missions in his practice and in his precepts. We do not have the miraculous gift of healing, but we have medical science, which is a gift from the Father of lights. The golden rule requires us to use this supernal gift. If we see those who are in need, and shut up our compassion from them, how doth the love of God abide in us?

II. The utility of Medical Missions. The medical missionary gains a ready access to the hearts and homes of the people, where an evangelist would be kept out or be despised. He can conquer prejudice and superstition and distrust and ignorance. It was said of Dr. Peter Parker that he opened China at the point of his lancet. Before China was open to the gospel he established a hospital in Canton. It was no uncommon thing to see a thousand patients waiting their turn for treatment. It was on account of his medical skill that Dr. Happer, his successor, was allowed to remain in that city. Li Hung Chang could not believe that any one would go to China from disinterested motives. When his wife was sick unto death he was persuaded to send for Drs. McKenzie and Irwin and for Miss Dr. Howard. Their treatment proved successful. Li Hung fitted up a dispensary in a temple and furnished the medicines. The Chinese built a hospital at a cost of \$7,500, and the work is carried on yet. Lady Li built a hospital for women and children and placed it in charge of Dr. Howard. In both hospitals the gospel is preached every day to the patients. Dr. Macklin states that when he began his work in Nankin some of the people were disposed to drive him out. Gradually their prejudices gave place to confidence and esteem. When the hospital was built several hundred leading men of the city came to the dedication. They hung up scrolls and banners, and made congratulatory speeches, and subscribed a handsome sum to help carry on the work. In Corea Dr. H. N. Allen saved the life of the nephew of the King. Because of this and his other cures he was held in the highest regard. During an outbreak in which Europeans and Americans fled, he remained. The soldiers of the king surrounded him and his house and protected him when

visiting his patients. The prince whose life he saved said, "Our people cannot believe that you came from America; they insist that you must have dropped from heaven for this special crisis." People came hundreds of miles in Persia to be healed by Dr. Grant. Princes of the royal family, governors of provinces, and many of the Persian nobility were among his patients. He said, "As I have witnessed the relief of hitherto hopeless suffering, and seen their grateful attempts to kiss my feet, and my very shoes at the door, both of which they would literally bathe in tears—especially as I have seen the haughty Moolah stoop to kiss the despised Christian, thanking God that I could not refuse medicine to a Moslem, and others saying that in every prayer they thanked God for my coming, I have felt that, even before I could teach our religion, I was doing something to recommend it and break down prejudices, and wished that more of my professional brethren might share the luxury of doing such work for Christ." Dr. Grant had twenty times as much influence with the Moham-medans as the men who were sent out expressly to preach to them. Multitudes flocked about him that would not deign to approach and listen to a missionary. Dr. Cochran of Oroomiah, writing of his work, said, "The sick come in large numbers every day. They flock in by sunrise; some on foot, others on horses, donkeys, oxen, or litters, and some on backs of friends. The people often throw the sick at our feet saying, 'We will not take them away until you care for them or let them die.'" A Koordish chief threatened the life of the "Christian dog." While breathing out hate a cataract blinded his eyes, and he came to the hospital for help. His sight was restored; his hate vanished; and he was willing to learn of Christ. Two men sought to enter Cashmere and

preach. They took six native preachers with them. The people did not want them and drove them out of the valley. A physician was sent and soon the door was opened for the gospel. In the dispensary in Travancore, Brahman, Sudra, Shanar, Pariah, Devil-worshiper and Moslem sit all on the same seat. Men and women and children of all castes and creeds come for treatment. The fame of the medical work fills the land. People come from far and near. Enmity and indifference are giving way. The King of Urambo sent for Dr. Southon to remove a tumor from his arm. The Doctor came and did as requested. The King begged him to remain and promised to build him a house and a hospital and to give him as much land as he needed. "The country is yours; choose where you will; it is all yours." At the London Conference, Dr. Post, of Syria, gave pictures of some patients around a Christmas tree. One venerable man was a Mohammedan, a lineal descendant of Saladin. He comes in, seizes the Doctor's hand, covers it with kisses, and bows to his feet. A month before if the Doctor had gone to his house, he would have driven him away as a Christian dog. That dog gave him the use of his eyes. He came blind, and now sees. Another is from Hebron. He is a descendant of Mohammed. He is guardian of the bones of Abraham, Isaac, and Jacob, and Sarah, Rebecca, and Leah. What is he doing in a missionary hospital? He, too, was blind. The man that he once would have spit on gave him his sight. Now there is nothing he will not do for him. Patients are there from Jerusalem, from Bagdad, from the Great Sahara, from Turkestan, from the head waters of the Tigris and Euphrates, from the villages in Lebanon, from Palestine, from Cyprus, and from Asia Minor. They are there and all hear the gospel, and all join in the

songs about Jesus. They listen attentively while the good Doctor tells them of the Christ, the great Healer. Wherever medical missionaries go they break down prejudice and win the confidence of the people. They come to be regarded as just and true men, doing good to all, and only good. The people of one place spoke of the medical missionary on his arrival as a "foreign devil;" after a little they spoke of him as "the angelic healer from across the seas." Mr. Henry, of Canton, says that the medical work relieves suffering, removes prejudice, conciliates hostility, enkindles friendliness, and prepares the way for the greater blessings of moral and spiritual good. In the beginning of a work a doctor counts for more than an evangelist. People dismiss the preacher with the words, "Oh! he is a great man, too; but he is only a preacher." Moffat spoke of a medical man as a missionary and a half, as a double man. Livingstone never could have done what he did had he not been a physician.

As in Christ's ministry, so now the gospel is preached while the sick are healed. The preaching is the main thing. The medical man is a philanthropist in the truest and highest sense. In the hospitals the gospel is read and expounded; hymns are sung and prayers are offered. Many are led to Christ while in the hospitals. They go home and tell the others what they have heard. The hospital thus becomes a radiating center. The gospel is carried by the patients into hundreds of villages that the medical man never saw. In the great hospital of Canton twenty thousand persons are treated annually. Every one hears the gospel. Dr. Kerr has treated a million patients. These come from all parts of the Empire. Thousands of these will tell their friends and kindred some of the

things which they heard. More than a thousand towns and villages are yearly represented in the hospital in Amoy. As the result of the cure of one man seven churches have been founded. Ten thousand patients are treated annually in Nankin. Some of these come from places hundreds of miles distant. Eighty of the patients in Swatow in one year confessed their faith in Christ. A Chinese farmer brought his two daughters to a hospital. They were suffering from cataract. Both were cured. While in the hospital they were instructed in the gospel, and after awhile they were baptized. Three months later they appeared again with a number of sick neighbors. They brought their mother, who had been blind for twenty years. Her eyes were opened. She and her husband were led to Christ. So the work goes on. In one hospital one hundred and forty patients gave their names as candidates for church membership. The converts become evangelists, and go home and tell what great things the Lord has done for them. So the gospel extends in ever-widening circles. Dr. Christie, of Mookden, says, "Patients come to us from all parts of the province; many not only learn the message of salvation for themselves, but carry it to the remote villages and hamlets." He tells of one church gathered by a man almost totally blind, who had heard of Christ in the hospital and went home with his heart on fire. In Travancore from sixty to a hundred patients and their friends assemble daily in the waiting-room to hear the gospel. People of all creeds and castes listen attentively. The story is told by patients after their return. Cities were open to hear the truth when the Doctor came. It is said that the fame of the Cashmere hospital has reached remote valleys and crossed snowy mountain passes. Patients come from afar. The Afghan, the Sikh, and

the Cashmerian; the blind, the palsied, the leprous, are among the number. Seven or eight languages are spoken by them. In one hospital in Calcutta a quarter of a million of patients are treated every year. Dr. Lowe gives this instance: A man of much influence had rheumatism. A medical missionary visited and cured him. Some time after he sent for the Doctor to receive his devil ornaments, clothes and clubs, and to demolish a devil-temple on his property. A few months after the whole family were baptized. Through the influence of that man many of the villagers had been led to forsake their heathen worship. Dr. Durand of India reports a number of conversions among his patients. The testimony of those competent to decide is that the medical work is a most efficient evangelistic agency.

III. The need of Medical Missions. The non-Christian nations know almost nothing of the body, or of diseases, or of medicine. Chinese physicians are ignorant of the circulation of the blood. They are not able to lance an abscess, or remove a tumor, or reduce fractures. The books say that the body is composed of the following elements, fire, earth, iron, water and wood. While equilibrium is maintained, there is health; when one element predominates, there is sickness. In Siam the body is said to be composed of twenty kinds of earth, twelve kinds of water, six kinds of wind, and four kinds of fire. Disease is caused by any disarrangement of the elements. Too much fire causes fever. Too much water causes dropsy. Too much wind causes all kinds of complaints. Diseases are ascribed to the spirits or to the anger of the gods. Mrs. Bishop says that in the East a sick person is an object of loathing and terror. He is taken to an outhouse, is poorly fed and rarely visited. The medicine-men beat him with

clubs to drive out the demon, or they lay him before a roasting fire till his skin is blistered, and then throw him into cold water. They resort to charms and idolatrous rites, they beat gongs, blow horns, and explode fire-crackers. Prescriptions are written and pasted on the wall of the sick room, or are burned, and the patient drinks the water with which the ashes have been mixed. The natives of Siam use everything in medicine. If the treatment fails, it is because of a lack of merit in the patient or in the physician. They use skins of various animals, galls of snakes, tigers, lizards. For snake bite the remedy is: "A portion of the jaw of a wild hog, a portion of the jaw of a tame hog, a portion of the jaw of a goat, a portion of a goose-bone, a portion of a peacock-bone, a portion of the tail of a fish, and a portion of the head of a venomous snake." That is supposed to be a cure for lockjaw. Dr. Allen found thirteen native doctors trying to staunch the prince's wounds by filling them with wax. In Burmah roasted crow was prescribed for a child suffering from dyspepsia. The hand of a daughter cut off and stewed is prescribed for a dying parent. In the South Sea Islands they cut the place open to let the pain out. If a patient was delirious he was buried alive. In China toothache is supposed to be caused by maggots gnawing at the roots of the teeth. The dentist probes with a wooden peg. This makes the patient forget the real trouble and fancy that he is cured. Dr. Lowe says that if a Chinaman wishes to enter the profession he gets a pair of spectacles with large bone rims, and some grasses and herbs, and some spiders and snakes, which he places in bottles in his windows. Here is one of his prescriptions: "Powdered snakes, two parts; wasps' nests, one part; centipedes, six parts; scorpions, four parts; toads, twenty parts. Grind

thoroughly, mix with honey, and make into small pills. To be taken four times a day." If a patient is weak he is advised to get tigers' bones and grind them to powder, and eat that. Dr. Macklin tells of some of the remedies used in Nankin. The native doctor took some herbs, and beetles, and bugs, and maggots, and made a decoction of the same, and gave the decoction to the patient, and placed the drugs on the roadside, hoping that the passers-by would walk away the disease. This remedy reminds one of the ingredients of the witches' cauldron in Macbeth:

"Eye of newt, and toe of frog,
Wool of bat, and tongue of dog,
Adder's fork and blind worm's sting,
Lizard's leg and owlet's wing."

One man was told by a renowned physician that the *igneous* principle had got the upper hand of the *aqueous* principle, and that he must live on cooling foods. A rival of equal renown told him that the *aqueous* principle was in the ascendancy, and the *igneous* principle below par, and that he must avoid all weakening foods. In time of pestilence, the only remedy is to organize a series of services to expel the evil spirits.

The non-Christian nations need the gospel to lessen suffering and to save life. In India it is said that an incredible number of deaths could be prevented. All women, rich and poor, are neglected in time of sickness. Infectious and other diseases are left to take their course. The death rate among women and children is enormous. In lands where diseases are supposed to be caused by demons, there is no such thing as quarantine. It would be idle and impious to fight against the gods. These nations need the medical work to prepare the way for the gospel. The present theory of disease and medicine is vitally connected

with the religions of these nations. They stand or fall together. If their medical science is discredited and rejected, their religious systems will receive a severe blow. Some people said to a medical missionary, "We have been healed by your medicine, and now we propose to accept your God." The remark is heard, "It must be a good doctrine which does so much for the suffering humanity." Something has been done to supply this need. Pride has been humbled, and prejudice has been broken down. The natives can not but see and acknowledge that the medical science which is the product of Christianity, is infinitely superior to their science. The cures wrought to-day are as wonderful to the non-Christian peoples as were Christ's miracles to the people of his day, and the effects are similar. The wonders of modern surgery are little less than supernatural to them. The natives think medical science can do anything. People whose eyes have disappeared request new ones. A girl lost her feet; the doctor was asked to put them on again. A father brought a weak-minded son, hoping that he could be cured. He thought that a man that could remove tumors and cure leprosy, could strengthen a feeble intellect. China has about one hundred and fifty medical missionaries. What are these among so many millions? New York has 3,500 for less than 2,000,000 people. India has less than a hundred medical missionaries for 237,000,000 people. China has one for 2,500,000 souls. Dr. Kerr trained a hundred Chinamen in the Canton hospital. Other physicians have helped to supply the need. In India the Countess Dufferin's Fund amounts to \$410,000. and by it 103 women physicians are at work among the women of India, and nearly 200 more are studying medicine in India, and yet others in England. The Edinburgh Medical Missionary Society is training

workers for this field, but ten are needed for every one who offers to go out. England and Scotland have 23,000 physicians; the United States has not less than 80,000; in view of these numbers what must we think of the small number in the vast heathen world? More young men and women ought to qualify themselves to serve their generation in this way. A young medical woman can go anywhere. She can go where no man can go, and do what no man can do. Dr. McKenzie never could have done what he did in China without Miss Howard. She can go into the zenanas and harems and prescribe for the inmates. There is no kind of Christlike service to which she can devote her life more profitably. In the judgment day thousands will rise up and call her blessed. She will have a right to the promise, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

XIV.

“THIS GRACE ALSO.”

BUT as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.—*II. Cor. viii. 7.*

THE grace spoken of in this passage is the grace of giving. It is clear that the Corinthians were deficient in this grace. They were ready to promise, but not so ready to perform. Others besides the Corinthians were lacking in this same grace. Paul states that when he departed from Macedonia, no church had fellowship with him in the matter of giving and receiving, save the church in Philippi. More than once he was obliged to work with his own hands to secure the necessities of life. This would not have been the case if the churches generally had abounded in this as in other graces. From that time till this, Christian people, as a whole, have been particularly deficient in the grace of giving. Churches find it difficult to meet their current expenses; many of them are deeply in debt; nearly every good cause languishes. This is not because times are hard and Christians are poor, but solely because the grace of giving has not been cultivated. People who have money with which to gratify appetite, pride and vanity, can give little or nothing to carry on the Lord's work. Worldliness is the prevailing sin of the age. For this reason the precept is timely, “See that ye abound in this grace also.” I

wish to call your attention to some of *God's Thoughts on Giving*.

I. Please to note how he speaks of it in his Word. In the text it is classed with faith and love and earnestness. It is not an uncommon thing for men to apologize when they ask for money to carry on the Lord's work. The topic is a painful one. The Scriptures speak of giving as a "grace." In the beginning of this chapter Paul speaks of the grace of God which had been given in the churches of Macedonia. Because of this the abundance of their joy and deep poverty abounded unto the riches of their liberality. There is no hesitation or apology in the apostle's voice when he speaks of giving: he feels that he is calling the people to a high and Godlike deed, and the note is one of triumph and of joy. The gift sent from Philippi to Paul is spoken of as an "odor of sweet smell, a sacrifice acceptable, well-pleasing to God." The thoughtful kindness of this church not only gladdened the heart of the recipient and materially aided him in his work, but it was as incense before God, and was acceptable to him. Speaking in the same strain elsewhere, he says, "But to do good and to communicate forget not; for with such sacrifices God is well pleased." Again, "Charge them that are rich in this world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." Giving nourishes the life of God in the soul. Giving benefits the giver as much as it does the receiver. John says, "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth

up his compassion from him, how doth the love of God abide in him?" It does not; it can not.

“He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To give, is to live. To deny, is to die.”

Paul follows his great argument for the resurrection with the words, “Now concerning the collection.” These words follow the conclusion, “Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.” There is no incongruity between the thought of the resurrection in which death shall be swallowed up in victory and a collection. Giving is as sacred as any other duty.

God himself is the great Giver. “Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.” “For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.” “He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?” God is love, and love delights to give. God would cease to be God, if he ceased to be the great Giver. Christ gave himself. Every soul can repeat the words, “He loved me and gave himself for me.” “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.” He emptied himself, and took upon him the form of a servant. John says of him, “And the Word became flesh and

dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth." "For of his fulness we all received, and grace for grace." These passages show that it is God-like and Christlike to give.

II. Note what the Scriptures teach as to the measure of our giving. The divine rule is, *As the Lord has prospered us.* If the readiness to give is there, it is acceptable according as a man hath, not according as a man hath not. "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God." Dr. McCabe tells of a church of Seventh Day Adventists that gave in one offering \$21,000 for missions, and \$17,000 for other forms of benevolence, making \$38,000 in all. The congregation numbers 1,450, and has not a rich member in it. Their incomes averaged \$260. They gave one-tenth to the Lord's cause. If every congregation in Christendom gave at the same rate, there would be money enough, and too much, for every worthy enterprise. Dr. Simpson states that two hundred individuals support one missionary each in connection with the work he superintends. Some have had to sell their horses and carriages to do this. His wife's Bible class, made up of girls who earn their own living, gives \$1,500 a year. If Christian people everywhere would give thus generously, there would be no lack of funds. A young German went into a mission room and asked for the secretary. He said, "I want to pay you some money." When asked how much he said, "Seven fifty." The secretary made out a receipt for \$7.50. The young man laid down \$750. The secretary was amazed, and said, "Can you afford this?" He said, "Yes." "What are your wages?" "Twelve dollars a week." "How long have you been a Christian?" "Four years." "You do not spend

much for beer?" "Never tasted beer." "You do not go to the theatre?" "No." Suppose every young man in the church would give as the Lord hath prospered him, what would be the result? We would see the kingdom advance as in no previous age. Bushnell says, "What we are waiting for, and are longing hopefully to see, is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ, for that day, when it comes, will be the morning, so to speak, of a new creation." No one will assert that that day has come. There are those now, as in the apostolic church, of whom it can be said that to the extent of their power, yea, and beyond their power, they give. But these are not in the majority. It has been said of a rich man in one of our churches that if you would ask him for a hundred dollars for missions, he would faint. If one would go to him and say, "I have a piece of property for sale worth \$25,000," he would say at once, "Let us go and look at it." The offer of a piece of property does not affect him as does the request for an offering for the Lord's work. Can it be said of that man that he gives as the Lord has prospered him? That man is worth a million dollars. The leading elder in one of our churches, when asked for an offering for worldwide evangelism, flatly refused. A few weeks later he expended \$100 for fire-crackers. One of our large churches found it had work to raise \$100 for missions; that same church raised \$500 in a few minutes for a soloist. Could it be said of that elder and that church that they gave as the Lord has prospered them? In Paris a blind woman put twenty-seven francs into the plate. It was said, "You can not afford to give so much." "Yes, I can." On being pressed for an explanation she said, "I am blind. My fellow-workers spend twenty-seven francs for oil for their lamps. I

do not need a lamp, because I am blind. I give that much to light those who sit in darkness." When the gospel reached Tahiti the people wanted to send it to the islands that were still in ignorance. The king said, "We have no money, but we have pigs, cocoanuts and arrowroot, with which we can buy money. I propose that we form a Society which we may call, 'The Tahitian Society for causing the Word of God to Grow.'" They did so. The first shipment to England realized \$6,000. They gave what they could. During the famine in Assam the Christians had been sorely pressed for food, being obliged to gather grass seeds and live on them, as there was no rice. All this while they kept up their weekly offerings for carrying the gospel into the regions beyond. When the famine abated they brought their money, and putting it into the teacher's hands were about to depart, when they were asked why they had not sent that money to Calcutta for rice for their hungry families. Their reply was, "Teacher, do you think we could eat the Lord's money?" They felt that the Lord's work must not be neglected even in a season of famine. If all felt so, and gave as these converts gave, the cause of Christ would not suffer because of an inadequate support.

Wealth is increasing at a rapid rate. Christian people give more in the aggregate than they gave thirty years ago, but they give less in proportion now than they did then. The reason is plain; we spend more on appetite and desire. Mrs. Bishop says, "Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our homes till further decoration seems impossible. Our expenditure on ourselves is enormous." It is even so. Heine, the Jew, once sat silent at a sumptuous dinner in Paris, till the hostess inquired why he was so still. He said, "I have been looking at

your service of gold plate, your jeweled glasses, your splendid servants, and wondering what you Christians are going to do with the camel question." If we consume all we earn upon ourselves, how can we hope to enter into the kingdom of God? It would be as easy for a camel to go through the eye of a needle. President Eliot appealed to a rich man for some money for Harvard. The man said, "I can give nothing. My expenses amount to \$73,000, and my income amounts to no more." As riches increase the scale of living rises. Families move into larger houses or to more fashionable streets. They keep more servants and more horses. They are no more comfortable than before, but they feel that they must have a due regard to style. What is this but ministering to the lust of the flesh, the lust of the eye, and the pride of life? Christian people can not do so, and give as the Lord has prospered them. If we propose to give according to the divine rule, we must deny ourselves. A certain Japanese family had a box into which they put what they had saved from their expenditures. One of them said, "If I want to buy a garment that costs a dollar, I buy it for 80 cents; or give a feast that would cost \$5.00, I give it for \$4.00; or build a house that cost \$100, I build it for \$80, and put the balances into the box. At the end of the year we meet, open the boxes, and give the contents to the poor. It costs us some self-denial, but we are always prosperous and happy." They call this worshiping the great Bright God of Self-Restraint. If Christian people would deny themselves in this way they could afford to give more, and they would be healthier and happier. There are cases on record where they have done this. They have sold their houses and lived in less costly ones, or they have managed to get along with old furniture and old carpets, that they might

help on the Lord's work. What is needed is that all Christians should do this.

III. Note the manner in which we should give. "Let each man do according as he hath purposed in his heart; not grudgingly or of necessity; for God loveth a cheerful giver." We should give from conviction, and not from impulse or caprice. We should plan what we can do and do it in the fear of God. Some will give if a stirring appeal is made, or if they are coaxed or tickled or importuned. Giving should be a matter of conscience and purpose. Franklin tells us that he went to hear Whitfield preach a charity sermon. He decided in advance that he would not give a penny. After the great preacher spoke a while he relented a little and said he would give what coppers were in his pockets. Whitfield went on, and he resolved that he would give what silver and copper he had in his pockets. The final appeal was overwhelming. When the plates were passed Franklin emptied his pockets, giving gold and silver and copper. A neighbor had taken the precaution to empty his pockets before leaving home. He turned to a Quaker friend and asked him to loan him some money. "At any other time I would loan thee all thou mightest wish," was the reply, "but not now, for thou seemest to be out of thy senses." It may be better to give in that way than not to give at all, but that is not the way the Scriptures prescribe. Andrew Fuller asked a nobleman whom he did not know for an offering. The nobleman said, "If I could see Andrew Fuller I would give him something." The solicitor said, "I am Andrew Fuller." The nobleman took a pound from his purse and handed it to him. Andrew Fuller said, "I can take no money that is not given for Christ's sake." The nobleman said, "You are right; here are ten pounds for Christ's sake." Let each man do as he hath purposed in his heart.

We ought to look closely into our affairs and decide what we ought to give, and give it whether some expert solicitor visits us or not. The churches of Macedonia not only gave more than they were able, but they gave of their own accord, beseeching the apostles with much entreaty in regard of this grace and the fellowship in the ministering to the saints; "and this, not as we had hoped, but first they gave their own selves to the Lord; and to us by the will of God." They did not wait to be melted or moved by some eloquent agent; their zeal outran the expectation of Paul. The secret of their conduct was that they gave their own selves first to the Lord. Having purposed in our hearts what we can and ought to do, we should be careful to carry out our own purpose. Once a man wrote to the Mission Room and stated that he had two farms which he wished to sell, and added that if we would find a purchaser he would give us half the proceeds. He left the letter on his desk. In a few days he added a postscript in which he said he had changed his mind on one point. He said that if we would find a purchaser he would give us seventy-five per cent of the price of one farm. He still left the letter on his desk. In a few days after he said that he had changed his mind again, and added that he had decided to give us fifty per cent of the price of one farm as our commission. He did not send the letter then. Some time after he added another postscript in which he said he thought if he gave us twenty-five per cent of the proceeds of the sale of one farm, he would give as much as he ought. He did not mail his letter when he made that proposition. Soon after he wrote saying that he had changed his mind and would keep his farms, and that we need not trouble ourselves any further about a purchaser. That illustrates the change that takes place in many minds. In an hour

of devotion they resolve that they will make a handsome offering. They defer action, and gradually their minds undergo a change, and they give nothing. Pledges are made in moments of enthusiasm, and after the enthusiasm dies away the pledges are not remembered or are not redeemed. We ought to decide in the fear of God what we should give, and then we should abide by our decision.

We are taught to give willingly and not grudgingly or of necessity. In the desert it was proposed to build a magnificent tabernacle. The people were asked for willing offerings of material and for willing service to make of these materials a suitable place for the worship of God. They brought bracelets, ear-rings, rings, and tablets; silver and brass and wood; purple and scarlet and fine linen; precious stones for the breastplate and for the ephod; and spice, and oil for the light, and for the anointing oil, and for the sweet incense. In a little while the people who were doing the work sent to Moses, saying, "The people bring much more than enough for the service of the work which the Lord commanded to make." So it was proclaimed throughout the camp, "Let neither man nor woman make any more work for the offering of the sanctuary." No great work was ever begun under more discouraging auspices, but because so many offered willingly there was sufficient stuff for all the work to make it, and too much. We are told that the Lord loveth a cheerful giver. In the Greek the word for cheerful is "hilarious." The Lord loves a hilarious giver. A man when asked for something said, "If you knew how it hurts me to give you would not ask me for anything." To some, giving is the most lugubrious of all things. We are to give bountifully. We are to *abound* in this grace also. The word

“abound” signifies enough, and more than enough, even a surplus. The Corinthians abounded in other graces. They were naturally eloquent. The apostle says they abounded in “utterance.” They were quick to resolve, but somewhat tardy in performance. There are those now who abound in talk. They are ever ready to contend earnestly in argument for the faith once for all delivered to the saints. In debate they are superb. Like Athanasius, they are ready to stand against the world. Walter Scott told one church that it was “all mouth.” It had the gift of tongues. The members were eager disputers, but that was the beginning and the end of their service. When it came to making and paying generous subscriptions, they began at once to make excuses. Some of our ablest polemics are noted for their failure to aid any good cause with their offerings. In our missionary conventions there is no dearth of resolutions. More work is mapped out in one year than is done in ten. There is a readiness to will, but when the convention is over the divine enthusiasm evaporates and the performance does not keep pace with the resolves. Any one who will take the trouble to look over the reports of our Missionary Societies will see that all Christians do not abound in this grace.

Let no one conclude that there are not those who give bountifully. A Scotch woman lived on porridge and gave of her little store as she was able. A visitor called and gave her sixpence to buy some palatable article of diet. She said, “I have gotten along very well on porridge,” and gave the sixpence to help some good cause. This incident was told at a missionary breakfast. The guests subscribed eleven thousand dollars on the spot. The host and hostess put down their names for \$2,500. One man remarked that he had never denied himself a chop for Christ’s

sake in his life. That woman gave bountifully. When John Wesley's income was £30 he lived on £28 and gave two. When his income was £60 he lived on £28 and gave £32. When his income was £120 he still lived on £28 and gave away the remainder. During his life he gave from twenty to thirty thousand pounds. When called for a return of his silver-plate he said, "I have two silver spoons in London and two in Bristol, and I shall not buy any more while so many around me need bread." Dr. Meyer tells of a man who has an income of \$10,000, and gives away \$9,000, and lives on \$1,000. Harriet Hosmer gave \$50 to educate a Nestorian student. Five times she gave that amount, thus educating five young men. One woman sold her jewels and gave the proceeds. She was content with the ornaments of a sweet and quiet spirit. General Gordon gave his fortune, and not content with that, sold his medals and gave away the price. These gave bountifully. They abounded in this as in other graces. Others do differently. They give, it may be, a trifle. They give what they never miss and never feel. Their homes are just as splendid; their apparel is just as costly; their tables are just as sumptuous. They do not say with David, "God forbid that I should make an offering to the Lord of that which costs me nothing." Dr. Parker tells of a man who gave £25 for missions and £300 for a greyhound. Having given so much to please his fancy, he could not give much for the furtherance of the gospel. Some want to know how little they can give and still have a right to the tree of life. Whittier speaks of "these shrewd economists who save their souls and their winter pork with the least outlay of salt and sanctity." The conduct of some Karen Christians should put all such persons to the blush. They wanted the gospel sent to some of their neighbors, who were still in darkness.

They brought with them a most generous gift to defray expenses. The missionary knew that they could not afford to give so much, and told them so. They said, "Teacher, take it, we can live on rats, but these people cannot live without the gospel." They gave as much as they were able and more than they were able. They had been forgiven much, and they loved much.

IV. Let us consider the blessedness of giving. Our Lord said, "It is more blessed to give than to receive." God is the great Giver, and God is the blessed and only Potentate. He is blessed forever. He finds joy in the good of his children. Christ was constantly giving. He gave his life to ransom the world. He gave sight to the blind, cleansing to the leper, forgiveness to the penitent, and life to the dead. He was a man of sorrows and acquainted with grief. But he was a man of joys also. He could not fill as many souls with gladness as he did and not share in their rejoicing. One may find some joy in receiving, but there is far more in giving. George Peabody said, "It is sometimes hard for one who has devoted the best part of his life to the accumulation of money to spend it upon others; but practice it, and keep on practicing it, and I assure you it comes to be a pleasure." George W. Childs said the same thing in substance. The pleasure grew with the practice. Mary Lyon used to say, "Give till you feel it, and then give till you don't feel it." It becomes a source of unspeakable joy when the habit is formed. Selfishness covets everything and grasps at everything. In so doing one fails to secure the pleasure sought. Johns Hopkins described himself in this way: "You have seen a lot of pigs when they were fed. The biggest pig gets the biggest ear of corn. At once the other pigs try to get it away from him. I

am like the pig that has gotten the biggest ear of corn; and now all the others are trying to take it from me." When one gives as God gives he shares in his joy. Bismarck states that the cigar that gave him the most pleasure was one he never smoked. Walking over the field after the battle of Sedan was fought, and thinking of the one cigar he had in his case and of the pleasure he would derive from it, he found a soldier whose arms had been shot off. He gave him a drink, and lighting the cigar he placed it between his teeth. The look of gratitude was more to him than any cigar. Some one wrote to the mission room and said, "We are not fools; we know how to keep our money." The New Testament tells of a man who kept his money. When his wealth increased he thought of consuming all on his appetite. The Lord said to him, "Thou fool, this night shall thy soul be required, and then whose shall all these things be which thou hast provided?" The man that makes and hoards and shuts his heart against his brother's need is the fool; not the man who seeks his relief. The men who go out to the dark lands are looked upon by many as fanatics or simpletons. They give their lives to seek and save the lost. They win souls, and they are wise. They live Christlike lives, and they have a joy like that of Christ. No selfish life, no matter how many luxuries may be at command, can be compared with such a life in point of solid and enduring enjoyment. There is that giveth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. A preacher once said, "Did you ever hear of a church dying because it gave too much? If I could hear of such an one, I would make a pilgrimage to it, and I would say, 'Blessed are the dead that die in the Lord.' " It is not giving that kills a church, but withholding. It is when the

heart sends the blood out to the extremities of the body, that there is health. When the blood collects in the heart there is dropsy and death. The churches that give most are the churches that flourish. When Dr. Noble went to Chicago, he found the church small and deeply in debt. The members were discouraged. When the time approached for an offering for Foreign Missions he said, "Two weeks from to-day we shall make our offering, and I want six hundred dollars." The people thought he was crazy, and they said nothing. The next Sunday he said, "One week from to-day we shall make our offering, and I want six hundred dollars." The people still thought he was not in his right mind, and they did not reproach him. The next Sunday he said, "To-day we make our offering for Foreign Missions, and remember, I want six hundred dollars." When the money was counted, it amounted to eight hundred. The people took heart and hope from that hour. Soon the debt was paid, the church grew and prospered, and now its annual offerings for benevolent purposes exceed twelve thousand dollars. The church honored God with its substance, and God blessed them with his wondrous grace. Alexander Procter said once that if the stars refused to give out their light, they would be as dark as midnight. In like manner, if a church were to keep its light to itself, its candlestick would be removed, and the light that is in it will be darkness. "Bring all the tithes into the storehouse; prove me now herewith, and see if I will not open the windows of heaven and pour out such a blessing that there shall not be room to receive it." David and his people offered about \$40,000,000 for the temple which Solomon built. Then they rejoiced because they offered willingly, because with perfect heart they offered willingly to the Lord.

Christian people need to look upon themselves and their substance from the scriptural point of view. There is nothing more needed just now. All that we have belongs to God. We are not proprietors; we are only stewards. "The silver is mine, and the gold is mine," saith the Lord. "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." "Behold, all souls are mine." "For every beast of the forest is mine, and the cattle on a thousand hills." After his munificent offering David said, "Both riches and honor come from thee, and thou reignest over all; all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own." We speak of a tithe, but the truth is all that we have belongs to God and must be used so as to please him. He claims not one-tenth, but ten-tenths. In the use of our money we must not lose sight of God's ownership and claim. This is the great and notable day of the Lord. This is a crisis in the history of humanity. The whole world is open now to the gospel. The call for workers and for the means to support them was never so urgent as now. This is the call of God. If we squander his means upon our own pleasures we shall not be guiltless. Last winter in one of our cities a woman gave a reception in honor of a dog. Was that the best use that she as a steward of God's grace could make? How many people spend the Lord's money in other ways little better than this? The bulk of the race needs the gospel. This is an extraordinary period in the history of the race. In time of war people make unusual sacrifices. Is it reputable to be hoarding or squandering for that which yields no profit at such a time? James, speaking of some in his time, said, "Ye have laid up your treasure in the last days." He spoke this to their shame. It was to

these he said, "Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted, and their rust shall be for a testimony against you, and shall eat your flesh as fire." In a time of crisis, it was a scandalous thing that they had lived delicately on the earth, and had taken their pleasure. These words have their application for us of this day.

"Is this a time to plant and build,
Add house to house and field to field?
While souls are wandering far and wide,
And curses swarm on every side?"

If the churches of this land would look at this matter as God does, they could give \$100,000,000 or \$500,000,000. A few are doing grandly, but the majority are doing nothing. Our Lord said, "Lay not up treasures upon earth, where moth and rust corrupt, and where thieves break through and steal." That is not a dead letter. That is binding upon his disciples to-day and shall be for all time. "Take heed and beware of covetousness." There is need of that note of warning now. A Methodist prophet said that more people would go to hell from the Methodist Church on account of covetousness than on account of any other sin. Intemperance, it has been said, slays its thousands, but covetousness its ten thousands. Xavier said, "I have had many people resort to me for confession. The confession of every sin that I have ever heard of, and of sins so foul that I never dreamed of them, has been poured into my ears, but no one person has ever confessed to me the sin of covetousness." This is one of the most deceitful as well as one of the most damning of all sins. It is a sin of which very few suspect they are guilty. It is a respectable sin. None the less is it a sin. None the less is it idolatry, and no idolater shall inherit the kingdom of God.

Luther used to say that one needed a threefold conversion, that of his head, his heart, and his pocket-book. Some one has said that the book sealed with the seven seals that no man could open was the pocket-book. We need to feel that every dollar in our keeping belongs to God and must be used so as to best promote the interests of his kingdom. If we live to make and hoard, and make that the great end and aim of life, we shall live in vain. If we live to please God and to advance his work in every way possible, we shall accomplish the purpose which he had in mind in our creation. As a people, we have had a marvelous history. Our growth in numbers is without a parallel. Our prosperity in the future will depend to some extent upon our liberality. We may have all knowledge, so that we can fathom all mysteries; we may be able to vanquish in the arena of debate all who differ from us; but if we are not willing to give of our means as the interests of the cause of Christ may require, we cannot continue to prosper. If we eat the fat and drink the sweet, and send no portions to them for whom nothing has been prepared, we shall not be blessed. If we withhold our offerings, we will rob God, and we shall be cursed with the curse. If we do what we can, he will do for us far exceeding abundantly above all that we ask or think. While we seek to abound in everything—in faith, in utterance, in knowledge, in earnestness, and in love—shall we not see to it that we abound in this grace also?

APPENDIX.

The names and brief accounts of the men and women who have labored under the auspices of the Foreign Christian Missionary Society are given below. The names of those who labored for a brief season only are omitted. A few other names are omitted because nothing is known by the writer of their personal history. The figures in parenthetical marks indicate the years of service.

MARY D. ADAMS (1883—). Born and reared in Ohio—Went with her husband to Bilaspur, India—Studied the language—Has taught in the Sunday-schools—Has done Bible work among the women in their homes—Has given the people an exhibition of applied Christianity in her own home.

M. D. ADAMS (1883—). Born and educated in Vincennes, Ind.—Preached in Steubenville, Ohio—Went to India—Settled in Bilaspur—Built a bungalow—Preaches in that city and in the surrounding country.

T. J. ARNOLD (1890—). Raised and trained in London—Accepted for service in China—Preaches in Wuhu and vicinity.

LILLIE McCUNE BENTLEY (1890—). Born and educated in Braddock, Pa.—Married to W. P. Bentley—Helps the work of the mission as she has opportunity.

W. P. BENTLEY (1890—). Graduated from Bethany—Preaches and teaches in Shanghai—Evangelizes throughout the district—Serves as Treasurer of the Mission—Is Secretary of the Y. P. S. C. E. in China.

T. S. BUCKINGHAM—Born in England—Preached among the English churches eleven years—Assisted at West London Tabernacle some time—Came to America in 1891.

DR. JAMES BUTCHART (1890—). A Canadian—Educated in Cincinnati and New York—A gold medalist—Associated with Dr. Macklin in China—Preaches to the patients and to thousands of others besides.

JULES DE LAUNAY (1878-1886). Educated in France for the priesthood—Became a Protestant—Lectured on the Catacombs—Was sent to Paris—Labored there till the work was discontinued—Died some years ago.

Dr. C. S. DURAND (1887—). Went to India from Missouri—Healed the sick and preached the gospel—Has erected a Hospital and a Leper Asylum—Has given some of this class a knowledge of the truth—Has treated many thousands.

EMMA DURAND (1887—). Took some courses in medicine with her husband in New York—Has greatly assisted him in the medical department of the Mission—Has helped in other ways according to her ability—Is now in Colorado in hope that her health may be restored.

W. DURBAN (1884—). Organized a church in Fulham, a populous district of Northwest London—In 1892 removed to Hornsey—Is still there—Has helped to edit the *Commonwealth* all this time.

H. S. EARL (1876-1891). Began the work in Southampton, England—Organized a church—Erected a fine building—Labored in Cheltenham and Liverpool—Lives now in Irvington, Ind.

JOSEPHA FRANKLIN (1893—). Daughter of Joseph, and granddaughter of Benjamin Franklin—Taught in Anderson, Ind.—Accepted for work in India—Is engaged on the language—Talks to the people as she is able about sin and salvation.

C. E. GARST (1883—). Born in Ohio—Educated at West Point and at Butler—Went to Japan—Preached Christ in Akita, Shonai, Tokyo and other cities—Conducts a Japanese magazine—Lives now in Tokyo.

LAURA DE LANEY GARST (1883—). Is a granddaughter of Jonas Hartzell—Was married to C. E. Garst while in the army—Went to Japan—Has contributed as she could to the furtherance of the gospel.

A. J. L. GLIDDON (1884-1888). Assisted in the work of the West London Tabernacle—In 1885 went to Southampton—Resigned in 1888—Afterwards served the Southport Church—Is now in business in London.

EVELYN M. GORDON (1891—). United with us in India—Engaged to work in Mungeli—Has the oversight now of that part of India.

H. H. GUY (1893—). Born in Iowa—Educated in Drake University—Is now in Tokyo, Japan—Engaged in the study of

the language—Makes known the unsearchable riches of Christ as he is able.

MATTIE GUY (1893—). Educated with her husband in Drake University—Went to Japan—Has given her life to save that people.

J. J. HALEY (1890-1894). Served the church in Birkenhead—Erected a building—Resigned—Preaches now in Cynthiana, Ky.—Is one of the editors of the *Christian-Evangelist*.

CALLA HARRISON (1886-1893). Lived and taught in Madison, Ind.—Went to Japan—Trained a number of young girls for usefulness—Conducted Bible classes and Sunday-schools—Carried the gospel into many Japanese homes—Is now in Honolulu.

B. H. HAYDEN (1884, 1885). Selected for the English field by Timothy Coop—Began a work in Bishopsfield, a part of Chester—Carried on a work in Ingleton—Visited Egypt and Palestine—Is now in Worcester, Mass.

E. P. HEARNDEN (1886—). Went out from the West London Tabernacle to China—Preached in Nankin, and in the cities within reach of Nankin.

Dr. A. W. HITT (1893-1895). Educated in Louisville, Ky.—Practiced medicine in St. Louis—Went to India—Located in Mungeli—Began to prescribe the day of his arrival—Continued his work till failing health drove him to the hills and then home.

T. R. HODKINSON (1887-1889). Born in England—Preached for the Wesleyans for twenty years—United with the Disciples in Southampton—Served the West London Tabernacle as co-pastor for two years—Preached for the church in Southport three years—Came to America in 1892.

A. HOLCK (1876—). A native of Denmark—United with the church in Cincinnati—Sent to Copenhagen—Superintends the work in Denmark and Norway.

W. R. HUNT (1890—). Born in London—Member of church in West London Tabernacle—Joined the Mission in China—Preached in Chucho, Luhoh and Nankin.

G. W. JACKSON (1886-1891). United with the church in Bilaspur—Made Mungeli his home—Built a bungalow there—Preached far and near—Came home on account of failing health—Is now in England.

HELEN LEVERMORE JACKSON (1886—). Miss Levermore went out from the West London Tabernacle to India—Taught in the schools and visited the women in their homes—Married—Continues her work in the Mission—Receives no salary.

KATE V. JOHNSON (1886—). Left Madison, Ind., for Japan—

Has been busy in the work except the year in which she had her furlough—Has labored in Akita and Tokyo—Has traveled through the empire proclaiming Christ to the people.

HATTIE L. JUDSON (1892—). Born in Danbury, Conn.—Chosen to serve in India—Made Hurda her home—Began the study of the language—Does what she can in every way to win India for Christ.

DR. GARABED KEVORKIAN (1884—). An Armenian—took his medical degree in Louisville—Sent to Turkey in Asia—Lives in Marsivan—Has the oversight of the work in that part of the country.

EMMA LYON (1892—). Born in Washington, Pa.—Graduated from Bethany—Since reaching China has been studying the language, teaching the girls, and talking to the patients in the hospital about Jesus.

JOHN G. MCGAVRAN (1891—). Born in Ohio—Educated in Bethany—Sent to India—Labored in Bilaspur and Kawardha—Has preached to thousands who had never heard of the Christ.

DR. W. E. MACKLIN (1885—). A Canadian by birth—Went first to Japan—Thence to China—Settled in Nankin and began medical work—Works in the Hospital and in the dispensaries—Preaches to the patients.

A. MARTIN (1884-1888). Began the work in Birkenhead—In 1885 succeeded M. D. Todd in Liverpool—Resigned—Is now preaching in Marshalltown, Iowa.

F. E. MEIGS (1887—). Came from Wisconsin—Labored as Sunday-school Evangelist in Missouri—Went to China—took charge of the educational work in Nankin—Preaches in that and other cities.

MATTIE REDFORD MEIGS (1887—). Born and educated in Missouri—Taught with her husband in Fulton—Went to China—Has labored in the Mission according to her strength.

O. C. MIKKELSEN (1885—). Educated in Kentucky University—Associated with Dr. Holck in Denmark.

C. E. MOLLAND (1889—). An Irishman by birth—Came to us in China—Had been an independent missionary—Has labored in Wuhu—His family had to leave in the riots—Are back now.

W. T. MOORE (1878-1891). Began his work in Southport—Removed to Liverpool—Thence to London in 1882—Elected minister of the West London Tabernacle—Served till 1891—Edited at the same time *The Christian Commonwealth*—Wrote books and booklets—Lives in London and edits his paper.

LAVINIA OLDHAM (1892—). Born in Mt. Sterling, Ky.—

Taught school—Went to Japan—Conducts charity schools, Sunday-schools and Bible classes.

J. E. POWELL (1888-1893). Spent these five years in Southampton—Resigned and came to America.

KATE RAMBO (1891—). A native of New England—Taught in Lexington—Married W. E. Rambo—Shares with him the labors and cares of the Orphanage—Helps other departments of the Mission as she is able.

W. E. RAMBO (1891—). Educated in Kentucky University—Preached in that State—Sent to India—Has had charge of the Orphanage in addition to his evangelistic work.

MARY M. RIOCH (1892—). Born and trained in Ontario—Volunteered for Japan—Is supported by the women of Canada—Teaches the children and women.

SUE A. ROBINSON (1887-1892). Lived in St. Louis—Won Jen Hawk to Christ—Went to India—Did what she could in Hurda—Died in faith.

A. F. H. SAW (1886—). Went out from West London Tabernacle to China—Itinerates and preaches to the people—Married to Miss Funk.

G. N. SHISHMANIAN (1879—). An Armenian by birth—Led to Christ in Dallas—Educated in Kentucky University—Sent to labor in Turkey—Lives in Constantinople—Oversees the work in that city and in that part of the Empire.

CANDACE LHAMON SMITH (1888-1893). Taught in Oxford—Served in Ohio as State Organizer under the Woman's Board—Married to George T. Smith—Went with him to Japan—In the schools and homes she sought to give the people of that land a knowledge of God.

GEORGE T. SMITH (1883-1893). Born in Cincinnati—Served in the army—Educated in Bethany—Preached in Swampscott, Bucyrus and Warren—Sent to Japan—Lived in Akita and Tokyo—Evangelized in other cities of the Empire—Preaches now in Steubenville, Ohio.

JOSEPHINE W. SMITH (1883-1885). Born and educated in Nova Scotia—Married to George T. Smith—Went with him to Japan—Died in Akita—The Woman's Board built a memorial chapel there in her memory.

EUGENE SNODGRASS (1888-1892). Graduated from Kentucky University—Preached in Ashland—Sent to Japan—Lived in Akita and Tokyo—Resigned—Is now in America.

E. H. SPRING (1892—). Had charge of the work in Chel-

tenham and Gloucester—Was assisted for a time by W. E. Hogg—Has Eli Brearley as an associate.

E. S. STEVENS (1892—). Educated at Ada, Ohio, and in Kentucky University—Sent to Japan—Has lived and labored in Tokyo—With the aid of an interpreter has preached from the time of his arrival.

DR. NINA ASBURY STEVENS (1892—). Born in Augusta, Ky.—Educated in Cleveland—Married to E. S. Stevens—Is healing the sick and publishing glad tidings of good things in Japan.

MARY THOMPSON (1891—). Was sent to India and supported by the churches in Australia—Teaches in Sunday-schools and in day schools—Visits the Zenanas to tell the inmates of Christ and his salvation.

M. D. TODD (1878-1885). Labored four years in Chester, England—Organized a church there—Removed to Liverpool—Health failing, he went to California and died—His son, Earl M. Todd, preaches now in Chester.

F. W. TROY (1888-1894). Preached first in Cheltenham—Planted a church in Gloucester—took the work in Liverpool—Came to America—Preaches now in Brooklyn.

J. M. VAN HORN (1881-1890). Took the work in Chester—Made that church self-supporting—In 1886 went to Birkenhead—Preached in Music Hall—Resigned—Preaches now in Warren, Ohio.

G. T. WALDEN (1892—). Educated in Kentucky University—Returned to Australia—Preached in Melbourne—Succeeded W. T. Moore as minister of the West London Tabernacle—Is seeking to make that church self-supporting.

JAMES WARE (1890—). An Englishman—Had been an agent of the British and Foreign Bible Society in China—Labors in Shanghai—Preaches in Tsungming—His wife carries on a work among the women and girls in the Shanghai Cotton Mills.

EMMA RICHARDSON WHARTON (1882—). Daughter of Robert Richardson, the friend and biographer of Alexander Campbell—Married to G. L. Wharton—Teaches in the Mission—Goes into the homes with the gospel—In her own home shows the natives the fruit of the Spirit.

G. L. WHARTON (1882—). Educated in Bethany—Preached in Buffalo—Sent to India—Selected Hurda as the base of operations—Teaches and preaches—Has opened a Bible and Training School.

CARRIE LOOS WILLIAMS (1887-1892). Born and educated in Bethany—Taught in Columbia and Dayton—Married to E. T. Williams—Worked in Nankin—Died in Cincinnati.

E. T. WILLIAMS (1887—). Born in Ohio—Graduated from Bethany—Preached in Springfield, Brooklyn and Cincinnati—Went to China—Preached in Nankin—Edits the *Chinese Review*.

ROSE SICKLER WILLIAMS (1890—). Born, educated and taught in Pennsylvania—Took charge of the work among the girls in Nankin—Worked in the homes—Married to E. T. Williams.

LODUSKA WIRICK (1891—). Educated in Drake University—Sent to Japan—Labored in Tokyo—Is supported by the Belle Bennett Band.

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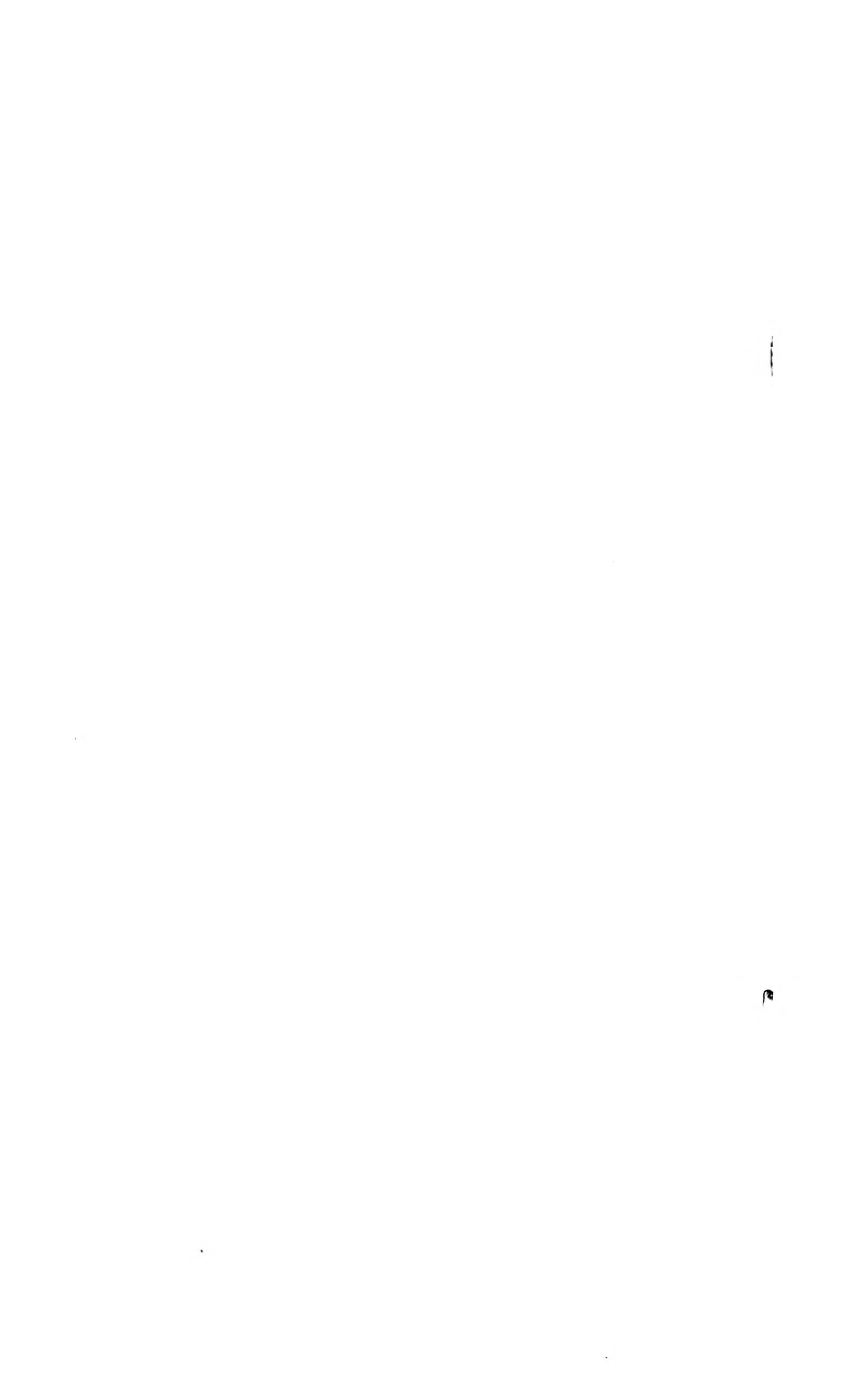
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